

England's Divines.
THE
Assembly's CATECHISM
EXPLAINED;
AND THE
PRINCIPLES
OF
RELIGION,
Therein CONTAINED,
Confirmed by the
HOLY SCRIPTURES.

By the late Reverend
Mr. DAVID SOME,
Of Harborough, in Leicestershire.

The THIRD EDITION.

I THES. v. 21. *Hold fast that which is good.*

LONDON,
Printed for JAMES BUCKLAND, in Paternoster-
Row. MDCCCLIV.

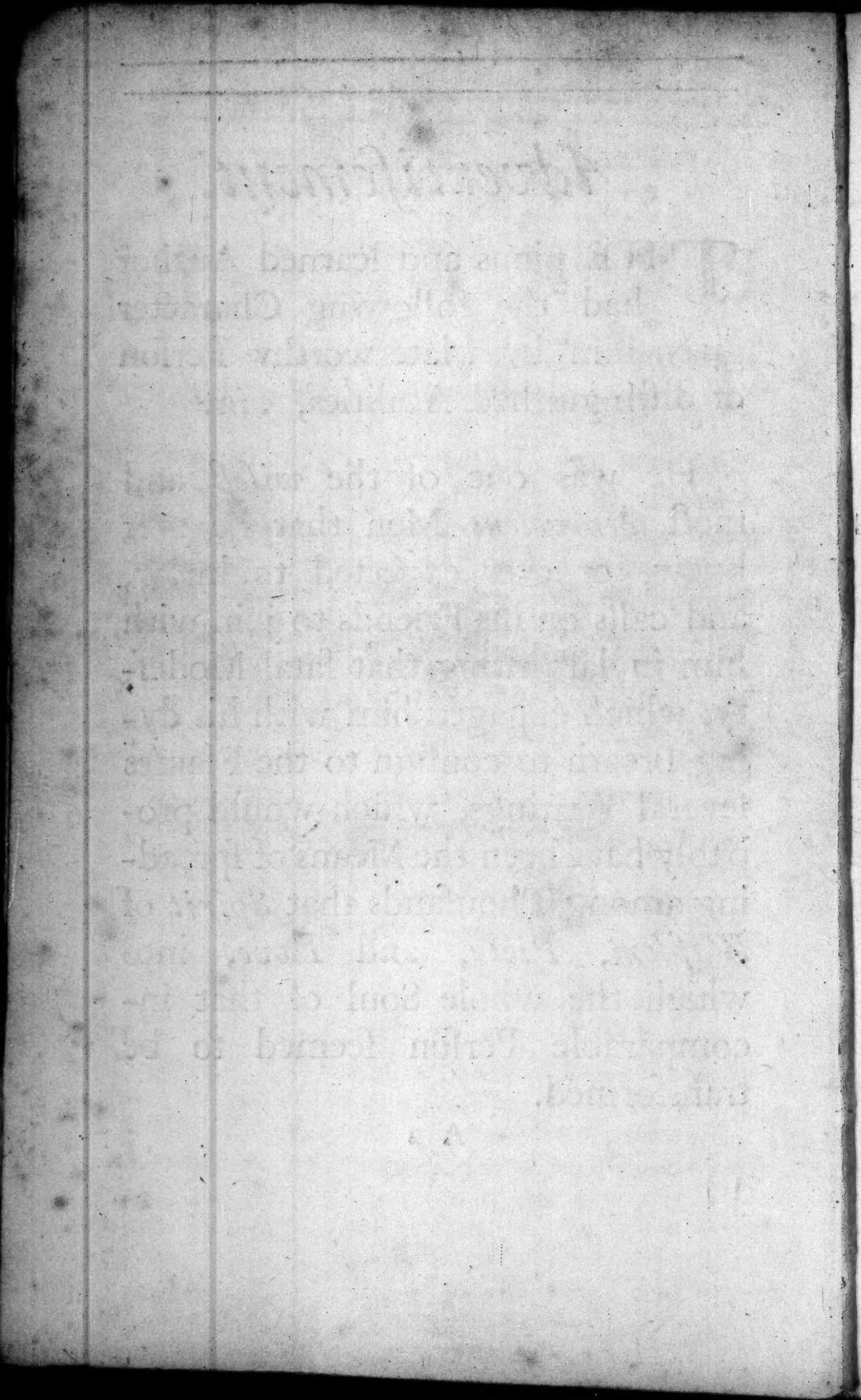
THE GIFT of several *Ministers* and
Others in *London*, affectionately con-
cerned for the eternal Happiness of the
Young and *Ignorant*, who need Instruction
in the first Principles of the Oracles of
GOD.



Advertisement.

THE pious and learned Author had the following Character given him by a late worthy Person of distinguished Abilities, *viz.*

He was one of the *wisest* and most *benevolent* Men that he ever knew, or ever expected to know, and calls on his Friends to join with him in lamenting that fatal Modesty, which engaged him with his dying Breath to consign to the Flames several Writings, which would probably have been the Means of spreading among Thousands that *Spirit of Wisdom, Piety, and Love*, into which the whole Soul of that incomparable Person seemed to be transformed.



THE P R E F A C E.

TH E Design of the following Pages is to render publick Catechising easy and profitable.

When young Persons see a great deal before them, which they are required to commit to Memory, they soon grow weary of this Exercise, and find Excuses to absent themselves from it. This Difficulty is removed by the narrow Limits of this Essay.

I fear there are many in all our Assemblies, who need to be taught the first Principles of the Oracles of God, and yet their Age and Circumstances prevent their submitting to this Way of Instruction. There is a particular Regard had to these in this Composure. The Questions are so framed, that there is room for inlarging upon them, as the Importance of the Argument may require. The treating upon the Heads of Divinity in this Way, insensibly leads into a Freedom and Easiness of Expression, which is hard to attain in a more set and continued Discourse: This hath the most direct Tendency to inform the Judgment, and fix the Attention. I have seldom observed.

The P R E F A C E.

observed a drowsy Hearer, whilst I have been engaged in this Part of my Work; I wish I could say so of the other Parts of it.

I hope, I need not make any Apology for adding the Scriptures; this will be acceptable to every one who values them. Besides, this will acquaint Children betimes with their Bibles, and teach them that their Religion is derived from that sacred Book as the Fountain of it. I have endeavour'd that the several Texts may prove what they are brought for: If the more judicious shall observe any Mistakes there, I hope their Ingenuity and Candor will overlook them. I can assure them they proceeded either from Inadvertency, or want of Judgment, and not from any Design to pervert the inspired Writings. However, I think, I may justly expect, that no Scripture be thought impertinent, until the Place, from whence it is quoted, be considered: The strongest Proof may perhaps be found, where at first View there seems to be little Appearance of it.

The Whole is divided into Sections, one of which may be sufficient to be proposed, and considered at one Time. The Inferences added at the End of each of them, shew what Use may be made of the Truths therein contained. They are drawn from the several Parts of the Subject, and generally stand in their proper Order. I hope they will appear just and regular Deductions from the Premises.

The

The P R E F A C E.

The Method I observe is the same which Mr. Henry recommends, viz. to propose the Question to the Catechumens, and to require them to turn it into a Proposition; E. G. Is Man capable of glorifying God? Yes, Man is capable of glorifying God. Can he make any Addition to his essential Glory? No, he cannot make any Addition to his essential Glory. This will both try and assist the Understanding of the Learner.

I question not but the observing Reader will soon perceive, that I had several larger Treatises before me when I drew up this. He may, if he pleases, look upon it as a Collection out of them. Under the Protection of such great Names, as Vincent, Allen, Doolittle, Flavel, and Henry, I may escape the Censures, which might otherwise befall me.

If any should condemn the Whole of this Undertaking, as paying too great a Regard to human Composures, I can assure them, that I have long since learn'd to call no Man Master upon Earth. I have not attempted to explain the Doctrines contained in this Catechism, because it was composed by that learned Body of Men, The Assembly of Divines; but because I verily believe, that for the Substance of them, they are agreeable to the Word of God. I was early instructed in them; and have now revived them with some Attention and Care, lest the Prejudices of Education should have been the principal Reason of my Adherence to them.

The P R E F A C E.

them. And, after the most impartial Search, I cannot discover any Thing so absurd and inconsistent in this Scheme of Religion, as some have represented. And, I hope I may be allowed the Liberty of judging for myself.

I am fully convinced of the Usefulness of publick Catechising, by more than Twenty Years Experience. I have seen the good Effects of it, and purpose to allow it a Share in my publick Labours, whilst God continues Life, and a Capacity for Service. And if any of my Worthy Brethren shall make use of this weak Performance, I heartily wish that the Divine Blessing may attend their Endeavours, to promote real Religion and practical Godliness.

D. S.



THE
Assembly's CATECHISM
EXPLAINED.



SECT. I.

Of Man's Chief End.

Q. I.



HAT is the chief End of Man?

A. *Man's chief End is to glorify God, and to enjoy him for ever.*

Should we believe there is a God?
YES. Heb. xi. 6. *He that cometh to God, must believe that he is.* Do the Creatures which he hath made prove his Being? YES. Rom. i. 20. *Even his eternal Power and Godhead.* Is Man capable of glorifying God? YES. Job. xxxii. 8. *There is a Spirit in Man.* Can he make any Addition to his Essential Glory? NO. Job. xxii. 2. *Can a Man be profitable to God?* But may we declare his Greatness, and acknowledge his Perfections? YES. 1 Pet. ii. 9. *We should shew forth his Praises.* Should this be our chief Design? YES. 1 Cor. x. 31. *Do all to the Glory of God.* If we glorify God here, shall we enjoy him for ever? YES. Rom. ii. 7. *To them who by patient Continuance in Well-doing, Eternal Life.*

B

Will

Will that make us compleatly happy? YES. Ps. xvi.
 II. *In thy Presence is Fulness of Joy.* Hence we
 may learn,

I. The Folly of Atheism, Ps. xiv. 1. *The Fool hath
 said in his Heart there is no God.*

II. The Dignity of the Human Nature, Job xxxv.
 II. *He maketh us wiser than the Fowls of Heaven.*

III. That Men often mistake their chieftest Good,
 Rom. iii. 12. *They are all gone out of the Way.*

S E C T. II.

Of the Holy Scriptures.

Q: 2. **W**HAT Rule hath God given to direct us
 how we may glorify and enjoy him?

A. *The Word of God, which is contained in the
 Scriptures of the Old and New Testament, is the only
 Rule to direct us, how we may glorify and enjoy him.*

Q: 3. What do the Scriptures principally teach?

A. *The Scriptures principally teach, what Man is to
 believe concerning God, and what Duty God requires of
 Man.*

Do we want a Rule to direct us, how we may glo-
 rify God and enjoy him? YES. Rom i. 21. *Their
 foolish Heart was darkened.* Hath God given us such
 a Rule? YES. Mic. vi. 8. *He hath shewed thee, O
 Man, what is good.* Is this Rule delivered in Writing?
 YES. Hos. viii. 12. *I have written to them the great
 Things of my Law.* Is that much for our Advantage?
 YES. Luke i. 4. *That thou mightest know the Cer-
 tainty of those Things wherein thou hast been instructed.*
 Are these Scriptures the Word of God? YES. 2
 Tim.

Tim. iii. 16. *All Scripture is given by Inspiration of God.* Are they contained in the Old and New Testament? YES. Eph. ii. 20. *We are built upon the Foundation of the Apostles and Prophets.* Do the Scriptures direct us how we may glorify God here? YES. 2 Tim. iii. 17. *That the Man of God may be perfect, thoroughly furnish'd unto all good Works.* And how we may enjoy him hereafter? YES. 2 Tim. iii. 15. *They are able to make us wise unto Salvation.* Are the Scriptures the only Rule to direct us, how we may glorify God and enjoy him? YES. Is. viii. 20. *To the Law, and to the Testimony.* Are all Things which they teach us of equal Importance? NO. Mat. xxiii. 23. *Ye have omitted the weightier Matters of the Law.* Do they teach us what we are to believe concerning God? YES. 2 Tim. iii. 16. *It is profitable for Doctrine.* And what Duty God requires of Man? YES. 2 Tim. iii. 16. *It is profitable for Instruction in Righteousness.* Hence we infer,

I. The Insufficiency of the Light of Nature. Rom. i. 25. *They served the Creature more than the Creator.*

II. That divine Revelation is a great Privilege. Ps. cxlvii. 20. *He hath not dealt so with any Nation.*

III. That the Apocryphal Books are not a Part of the Holy Scriptures. Rom. iii. 2. *To them were committed the Oracles of God.*

IV. That all Men should read and study the Scriptures. John v. 39. *Search the Scriptures,*

V. That we should try all Things in Religion by the Word of God. Acts xvii. 11. *They searched the Scriptures whether those Things were so.*

VI. That Obedience should accompany Faith. James ii. 26. *Faith without Works is dead.*

S E C T. III.

Of G O D. His Attributes.

Q. 4. W H A T is God?

A. *God is a Spirit, Infinite, Eternal, and Unchangeable in his Being, Wisdom, Power, Holiness, Justice, Goodness and Truth.*

Is God a Spirit? YES. John iv. 24. *God is a Spirit.* Is he infinite in his Being? YES. Jer. xxiii. 24. *Do not I fill Heaven and Earth?* saith the Lord. Is he incomprehensible? YES. Job xi. 7. *Canst thou by searching find out God?* Is God Eternal? YES. Ps. xc. 2. *From Everlasting to Everlasting thou art God.* Is he unchangeable? YES. James i. 17. *With whom is no Variableness,* Is God infinite in Knowledge? YES. Ps. cxlvii. 5. *His Understanding is infinite.* And in Wisdom? YES. 1 Tim. i. 17. *The only wise God.* Is God infinite in Power? YES. Mat. xix. 26. *With God all Things are possible.* Is God infinitely Holy? YES. 1 Sam. ii. 2. *There is none holy as the Lord.* Is God perfectly just and righteous? YES. Deut. xxxii. 4. *Just and right is he.* Is he perfectly good? YES. Luke xviii. 19. *None is good, save one, that is God.* Is he a God of Truth? YES. Deut. xxxii. 4. *A God of Truth is he.* These Things teach us,

I. That our Worship should be spiritual. John iv. 24. *We must worship him in Spirit and in Truth.*

II. That it is Condescension in God to take notice of Man. Ps. cxiii. 6. *He humbleth himself to behold the Things that are in Heaven and in Earth.*

III. That he is worthy of better Services than ours. Neh. ix. 5. *He is exalted above all Blessing and Praise.*

IV. That his People are happy. Ps. cxliv. 15. *Happy is that People whose God is the Lord.*

S E C T.

S E C T. IV.

Of One God. Of the Trinity.

Q. 5. ARE there more Gods than One?

A. *There is but one only, the living and true God.*

Q. 6. How many Persons are there in the Godhead?

A. *There are three Persons in the Godhead, the Father, the Son, and the Holy Ghost; and these three are one God, the same in Substance, equal in Power and Glory.*

Is there only one God? YES. If. xliv. 6. *Besides me there is no God.* Is he the living God? YES. Jer. x. 10. *He is the living God.* Is he the true God? YES. John xvii. 3. *This is Life Eternal, to know thee the only true God.* Are there three Persons in the Godhead? YES. Mat. xxviii. 19. *Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.* Is the Father God? YES. 1 Cor. viii. 6. *To us there is but one God, the Father.* Is the Son God? YES. John i. 1. *The Word was God.* Is the Holy Ghost God? YES. Acts v. 3, 4. *To lye unto the Holy Ghost, thou hast not lied unto Men, but unto God.* Are these three one God? YES. 1 John v. 7. *These three are one.* Is the Son equal to the Father in Power? YES. John x. 37. *If I do not the Works of my Father, believe me not.* And in Glory. YES. John v. 23. *That all Men should honour the Son, as they honour the Father.* Is the Holy Ghost equal to the Father and Son in Power? YES. Rom. xv. 19. *Through mighty Signs and Wonders, by the Power of the Spirit of God.* And in Glory? YES. 2 Cor. xiii. 14. *The Grace of the Lord Jesus Christ, the Love of God, and the Communion of the Holy Ghost, be with you all.* What may we learn from hence?

I. That great is the Mystery of Godliness, 1 Tim. iii. 16.

II. That a Distinction in the Godhead is an Article of the Christian Faith, Eph. iv. 4, 5, 6. *There is one Spirit, one Lord, one God and Father of all.*

III. The Order and Manner of the Christian Worship, Eph. ii. 18. *Through him we both have an Access by one Spirit to the Father.*

S E C T. V.

Of the Decrees of God.

Q. 7. **W**HAT are the Decrees of God?

A. *The Decrees of God are his Eternal Purpose, according to the Counsel of his own Will, whereby for his own Glory, he hath fore-ordained whatsoever comes to pass.*

Hath God fore-ordained whatsoever comes to pass? YES. - Acts iv. 28. *What thy Hand and Counsel determined before to be done. Did he do this from Eternity?* YES. Eph. iii. 11. *According to his eternal Purpose. And according to the Counsel of his own Will?* YES. Eph. i. 11. *Who worketh all Things after the Counsel of his own Will. And hath he ordained that all Things shall be for his own Glory?* YES. Prov. xvi. 4. *The Lord hath made all Things for himself. What may we infer from hence?*

I. That there is no such Thing as Chance. Prov. xvi. 33. *The Lot is cast into the Lap, but the whole disposing thereof is of the Lord.*

II. That

II. That God's Decrees being his secret Purposes, are not the Rule of our Duty, Deut. xxix. 29. *Secret Things belong unto the Lord our God.*

III. That we should patiently bear whatever befalls us, Job xxiii. 14. *He performeth the Thing that is appointed for me.*

S E C T. VI.

Of Creation. Of Man's Creation.

Q. 8. H O W doth God execute his Decrees?

A. *God executeth his Decrees in the Works of Creation and Providence.*

Q. 9. What is the Work of Creation?

A. *The Work of Creation is God's making all Things of nothing, by the Word of his Power, in the Space of six Days, and all very good.*

Q. 10. How did God create Man?

A. *God created Man Male and Female after his own Image, in Knowledge, Righteousness and Holiness, with Dominion over the Creatures.*

Will God execute his Decrees? Yes. Is. xiv. 24. *Surely as I have thought, so shall it come to pass.* Did God make all Things? Yes. Rev. iv. 11. *Thou hast created all Things.* Was it his Will and Purpose so to do? Yes. Rev. iv. 11. *For thy Pleasure they are and were created.* Did God make all Things out of Nothing? Yes. Heb. xi. 3. *The Things which are seen, were not made of Things that do appear.* Did he make all Things by his Word? Yes. Heb. xi. 3. *The Worlds were framed by the Word of God.* Was it the Word of his Power? Yes.

Ps. xxxiii. 9. *He spoke and it was done.* Were all Things made in the Space of six Days? YES. Exod. xx. 11. *In six Days the Lord made Heaven and Earth.* Was every Thing which God made very Good? YES. Gen. i. 31. *And God saw every Thing that he had made, and behold it was very good.* Did God create Man? YES. Gen. i. 26. *God said, let us make Man.* Did he create Man Male and Female? YES. Gen. i. 27. *Male and Female created he them.* Did God create Man after his own Image? YES. Gen. v. 1. *In the Likeness of God made he him.* Did the Image of God in Man consist in Knowledge? YES. Col. iii. 10. *Which is renewed in Knowledge after the Image of him that created him.* And in Righteousness and true Holiness? YES. Eph. iv. 24. *Which after God is created in Righteousness and true Holiness.* Had Man Dominion over the Creatures? YES. Gen. i. 26. *Let them have Dominion over all the Earth.* What do these Things teach us?

I. That God is infinitely wise and powerful, Jer. x. 12. *He hath made the Earth by his Power, he hath established the World by his Wisdom.*

II. That there is nothing in the Creature which can be conceal'd from God. Acts xv. 18. *Known unto God are all his Works.*

III. That God is our Lord and Sovereign. H. xlivi. 15. *The Creator of Israel your King.*

IV. That we must impute all the Disorders there are in the World to Sin. Hos. xiv. 1. *Thou art fallen by thine Iniquity.*

V. That it is honourable to turn from Sin to God. Eph. iv. 24. *And put on the new Man after God.*

S E C T. VII.

Of Providence.

Q. II. **W**HAT are God's Works of Providence?
 A. *God's Works of Providence are his most holy, wise, and powerful preserving and governing all his Creatures, and all their Actions.*

Is there a Providence? YES. Prov. xv. 3. *The Eye of the Lord are in every Place.* Doth God preserve all his Creatures? YES. Neh. ix. 6. *Thou preservest them all.* Doth he preserve them in all their Actions? YES. Acts xvii. 28. *In him we live and move, and have our Being.* Doth God govern all his Creatures? YES. Ps. ciii. 19. *His Kingdom ruleth over all.* Doth he govern them in all their Actions? YES. Mat. x. 29. *A Sparrow shall not fall to the Ground, without your Father.* Is the Providence of God righteous and holy? YES. Ps. cxlv. 17. *The Lord is righteous in all his Ways, and holy in all his Works.* Doth the Wisdom of God appear therein? YES. Ps. civ. 24. *How manifold are thy Works! in Wisdom hast thou made them all.* And his Power? YES. Ps. lxvi. 7. *He ruleth by his Power for ever.* Hence we may learn,

I. That there is the Hand of God in all Events.
 If. xiv. 7. *I the Lord do all these Things.*

II. That we should have a continual Regard to it.
 Prov. iii. 6. *In all thy Ways acknowledge him.*

III. That the Servants of God shall be taken care of.
 Ps. xxxiv. 10. *They that seek the Lord, shall not want any good Thing.*

S E C T. VIII.

Of the First Covenant.

Q. 12. **W**HAT special Act of Providence did God exercise towards Man in the Estate wherein he was created ?

A. *When God had created Man, he entered into a Covenant of Life with him, upon Condition of perfect Obedience, forbidding him to eat of the Tree of Knowledge of Good and Evil, upon Pain of Death.*

When God had created Man, did he direct him what to do ? YES. Gen. ii. 16. *The Lord God commanded the Man.* Was Man obliged to do every Thing which God required of him ? YES. Ps. c. 3. *He hath made us — We are his People.* Did God assure him of Happiness if he obey'd ? YES. Gen. ii. 9, 16. *There was the Tree of Life in the Midst of the Garden --- Of every Tree thou mayst freely eat.* Did God forbid Man to eat of the Tree of Knowledge of Good and Evil ? YES. Gen. ii. 17. *Of the Tree of Knowledge of Good and Evil thou shalt not eat.* Was Death threatned upon his Disobedience ? YES. Gen. ii. 17. *In the Day that thou eatest thereof, thou shalt surely die.* Hence we infer,

I. That God imposed upon *Adam* nothing but what was reasonable. Eccles. vii. 29. *God made Man upright.*

II. That the second Covenant is better than the First. Heb. viii. 6. *He is the Mediator of a better Covenant.*

S E C T. IX.

Of the Fall of Man.

Q. 13. D ID our first Parents continue in the Estate wherein they were created ?

A. Our first Parents being left to the Freedom of their own Will, fell from the Estate wherein they were created, by finning against God.

Q. 14. What is Sin ?

A. Sin is any Want of Conformity unto, or Transgression of the Law of God.

Q. 15. What was the Sin whereby our first Parents fell from the Estate wherein they were created ?

A. The Sin whereby our first Parents fell from the Estate wherein they were created, was their eating the forbidden Fruit.

Do we sin, when we neglect to do what the Law requireth of us ? YES. Gal. iii. 10. Which continueth not in all Things which are written in the Law to do them. Do we sin when we transgress it ? YES.

I John iii. 4. Sin is the Transgression of the Law. Did our first Parents eat the forbidden Fruit ? YES. Gen. iii. 6. She took of the Fruit of it, and did eat, and gave it to her Husband, and he did eat. Did they sin in so doing ? YES. Gen. iii. 11. Hast thou eaten of the Tree whereof I commanded thee that thou shouldest not eat ? Were they left to the Freedom of their own Will ? YES. Gen. iii. 6. The Woman saw that the Tree was good for Food, and pleasant to the Eyes, and a Tree to be desired to make one wise. Did they by this Sin fall from the Estate wherein they were created ? YES. Gen. iii. 8. Adam and his Wife hid themselves from the Presence of the Lord. These Things teach us,

I. That

I. That Man at his best Estate was mutable. Ps. xlix. 12. *Man being in Honour abideth not.*

II. That we have little Reason to trust fallen Man. If. ii. 22. *Cease from Man.*

III. That Sin is displeasing to God. Gen. iii. 24. *So he drove out the Man.*

S E C T. X.

Of Original Sin.

Q. 16. **D**ID all Mankind fall in Adam's first Transgression?

A. *The Covenant being made with Adam, not only for himself, but for his Posterity; all Mankind descending from him by ordinary Generation, sinned in him, and fell with him in his first Transgression.*

Q. 17. Into what Estate did the Fall bring Mankind?

A. *The Fall brought Mankind into an Estate of Sin and Misery.*

Q. 18. Wherein consists the Sinfulness of that Estate whereinto Man fell?

A. *The Sinfulness of that Estate whereinto Man fell, consists in the Guilt of Adam's first Sin, the Want of original Righteousness, and the Corruption of his whole Nature, (which is commonly called Original Sin) together with all actual Transgressions which proceed from it.*

Did God make a Covenant with Adam not only for himself, but for his Posterity? YES. Rom. v. 14. *Who is the Figure of him that was to come.* Did all Men sin in him? YES. Rom. v. 19. *By one Man's Dis-*

Disobedience many were made Sinners. And fall with him? YES. Rom. v. 18. *By the Offence of one Judgment came upon all Men to Condemnation.* Did Jesus Christ descend from him by ordinary Generation? NO. Luke i. 35. *The Power of the Highest shall overshadow thee.* Was he free from Adam's Sin? YES. 2 Cor. v. 21. *Who knew no Sin.* Are all others involv'd in the Guilt of it? YES. Rom. v. 12. *For that all have sinned.* Are all Mankind by Nature in a sinful State? YES. Rom. iii. 9. *They are all under Sin.* Have they lost that Righteousness which Man once had? YES. Rom. vii. 28. *In my Flesh dwelleth no good Thing.* Is our whole Nature corrupted? YES. Ps. xiv. 3. *They are altogether become filthy.* Are we ignorant and blind? YES. Rom. iii. 11. *There is none that understandeth.* Are we averse to that which is good? YES. Rom. viii. 7. *The carnal Mind is Enmity against God.* And inclined to that which is evil? YES. Job xv. 16. *Man drinketh in Iniquity like Water.* Are we weak and feeble? YES. Rom. v. 6. *Without Strength.* Are our Thoughts sinful? YES. Gen. vi. 5. *The Thoughts of his Heart are only evil.* Are our Affections disorder'd? YES. Eph. ii. 3. *Fulfilling the Desires of the Flesh.* Are our Consciences defiled? YES. Tit. i. 15. *Their Conscience is defiled.* And our Memories weaken'd? YES. Deut. iv. 23. *Take heed lest ye forget the Covenant of the Lord.* Doth the Constitution of the Body incline us to Sin? YES. Col. iii. 5. *Mortify your Members.* Have we many actual Transgressions? YES. Ps. xix. 12. *Who can understand the Errors of his Ways?* Do these proceed from our corrupted Natures? YES. Mat. xv. 19. *Out of the Heart proceed evil Thoughts, Murders.* What do we learn from hence?

I. That we should confess before God the Corruption of our Natures. Ps. li. 5. *Behold I was shapen in Iniquity.*

II. Whence

II. Whence it is that Men are so very wicked. Job.
xiv. 4. *Who can bring a clean Thing out of an unclean?*

III. The Necessity of Regeneration. John iii. 7. *Ye
must be born again.*

S E C T. XI.

Of Man's Misery.

Q. 19. **W**HAT is the Misery of that Estate where-
into Man fell?

A. *All Mankind by their Fall lost Communion with
God, are under his Wrath and Curse, and so made
liable to all Miseries in this Life, to Death itself, and
to the Pains of Hell for ever.*

Are all Men by Nature in a miserable State? YES.
Rom. iii. 16. *Destruction and Misery are in their
Ways.* Have they lost Communion with God? YES.
Gen. iii. 24. *He placed Cherubims and a flaming
Sword to keep the Way of the Tree of Life.* Are they
under God's Wrath and Curse? YES. Eph. ii. 3.
And were by Nature Children of Wrath. Are Men
liable to many Miseries in this Life? YES. Job v.
7. *Man is born to Trouble.* Are they liable to many
Evils in their Bodies, Names, Estates and Employ-
ments? YES. Eccles. ii. 23. *All his Days are
Sorrows, and his Travel Grief.* Hath the Apostacy of
Man brought a Curse upon the Creatures? YES,
Gen. iii. 17. *Cursed is the Ground for thy Sake.* Are
they in Bondage to Satan? YES. 2 Tim. ii. 26.
Taken Captive by him at his Will. Are they subject to
spiritual Judgments? YES. Rom. i. 26, 28. *God
gave them up to vile Affections, and a reprobate Mind.*
Are all Men become liable to Death? YES. Rom.
v. 12. *Death passed upon all Men.* And to the Pains
of

of Hell for ever? Yes. Mat. xxv. 46. *These shall go away into everlasting Punishment.* What may we infer from hence?

I. That we ought to hate Sin. Amos v. 15. *Hate the Evil.*

II. That secure Sinners are under a sad Delusion. If. i. ii. *Ye that compass yourselves about with Sparks, shall lie down in Sorrow.*

III. That Salvation by Christ is great and glorious. Heb. ii. 3. *How shall we escape if we neglect so great Salvation?*

S E C T. XII.

Of the Covenant of Grace.

Q. 20. D ID God leave all Mankind to perish in the Estate of Sin and Misery?

A. God having out of his mere good Pleasure, from all Eternity elected some to everlasting Life, did enter into a Covenant of Grace, to deliver them out of the Estate of Sin and Misery, and to bring them into an Estate of Salvation by a Redeemer.

Hath God elected some to everlasting Life? Yes. Thes. v. 9. *God hath not appointed us to Wrath, but to obtain Salvation.* Did God do this out of his mere good Pleasure? Yes. Eph. i. 5. *According to the good Pleasure of his Will.* And from all Eternity? Yes. Eph. i. 4. *He hath chosen us before the Foundation of the World.* Are these to be saved by a Redeemer? Yes. Acts iv. 12. *Neither is there Salvation in any other.* Did God make a Covenant with him in order thereunto? Yes. If. xl ix. 8. *He is for a Covenant of the People.* Doth God enter into Covenant

nant

nant with them ? Yes. Heb. viii. 10. *I will be their God, and they shall be my People.* Is this in and through Christ ? Yes. Gal. iii. 17. *It is the Covenant of God in Christ.* Are those who are in Covenant with God, brought out of a State of Sin and Misery ? Yes. 1 John iii. 14. *They are passed from Death to Life.* And are they brought into a State of Salvation ? Yes. 2 Tim. i. 9. *Who hath saved us.* What do these Things teach us ?

I. To adore God's Sovereignty. Rom. ix. 21. *Hath not the Potter Power over the Clay ?*

II. That Salvation is only through Christ. 1 Cor. iii. 11. *Other Foundation can no Man lay.*

III. That those who are in Covenant with God, are in a happy State. 2 Sam. xxiii. 5. *It is all my Salvation, and all my Desire.*

S E C T. XIII.

Of the Redeemer. His Incarnation.

Q. 21. WHO is the Redeemer of God's Elect ?

A. *The only Redeemer of God's Elect is the Lord Jesus Christ, who being the eternal Son of God, became Man, and so was, and continues to be God and Man, in two distinct Natures, and one Person for ever.*

Q. 22. How did Christ, being the Son of God, become Man ?

A. *Christ the Son of God became Man, by taking to himself a true Body, and a reasonable Soul, being conceived by the Power of the Holy Ghost in the Womb of the Virgin Mary, and born of her, yet without Sin.*

Is the Redeemer the eternal Son of God? Yes.
 Mat. xvi. 16. *Thou art Christ, the Son of the living God.* Did he become Man? Yes. John i. 14. *The Word was made Flesh.* Had he a true Body? Yes. Heb. x. 5. *A Body hast thou prepared me.* And a reasonable Soul? Yes. Mat. xxvi. 38. *My Soul is exceeding sorrowful.* Was he conceived by the Power of the Holy Ghost? Yes. Luke i. 35. *The Holy Ghost shall come upon thee.* In the Womb of the Virgin Mary. Yes. Mat. i. 23. *Behold a Virgin shall be with Child.* Was he born of her without Sin? Yes. Luke i. 35. *That holy Thing which shall be born of thee, shall be called the Son of God.* Is he Lord? Yes. Acts x. 36. *He is Lord of all.* Is he Jesus, a Saviour? Yes. Mat. i. 21. *Thou shalt call his Name Jesus, for he shall save his People from their Sins.* Is he Christ the Anointed? Yes. Acts x. 38. *God anointed Jesus of Nazareth.* Is he God and Man? Yes. Mat. i. 23. *Thou shalt call his Name Emanuel, God with us.* Hath he two distinct Natures? Yes. Rom. ix. 5. *Of whom, as concerning the Flesh, Christ came, who is over all God blessed for ever.* Is he one Person? Yes. 1 Cor. viii. 6. *One Lord Jesus Christ.* Will he ever continue so? Yes. Heb. xiii. 8. *Jesus Christ, the same Yesterday, to Day, and for ever.* Have all some Benefit by him? Yes. John i. 9. *He lighteth every Man that cometh into the World.* But is he in a special Manner the Redeemer of the Elect? Yes. John x. 15. *I lay down my Life for the Sheep.* Is he the only Redeemer? Yes. 1 Tim. ii. 5. *There is one God, and one Mediator between God and Man.* Hence we learn,

I. That the Love of God is very great. John iii. 16. *God so loved the World.*

II. That we may with Safety commit our Souls to Jesus Christ. 2 Tim. i. 12. *He is able to keep that which is committed to him.*

III. That

III. That the human Nature is highly advanced:
*Heb. ii. 16. He took not on him the Nature of Angels,
 but that of the Seed of Abraham.*

S E C T. XIV.

Of Christ's Prophetical Office.

Q. 23. W H A T Offices doth Christ execute as our Redeemer?

A. *Christ, as our Redeemer, executeth the Office of a Prophet, of a Priest, and of a King, both in his Estate of Humiliation and Exaltation.*

Q. 24. How doth Christ execute the Office of a Prophet?

A. *Christ executeth the Office of a Prophet, in revealing to us by his Word and Spirit, the Will of God for our Salvation.*

Is Christ a Prophet? YES. *Acts iii. 22. A Prophet shall the Lord your God raise up unto you. Hath he revealed to us the Will of God? YES. John xii. 50. As the Father said unto me, so I speak. Are the Scriptures the Word of Christ? YES. Col. iii. 16. Let the Word of Christ dwell in you. Do they contain the Will of God for our Salvation? YES. John xx. 31. These Things are written, that ye might believe, and that believing ye might have Life. Doth Jesus Christ teach us by his Spirit? YES. 1 Cor. ii. 12. We have received the Spirit, that we might know the Things that are freely given us of God. Doth he by his Spirit teach us to understand the Scriptures? YES. Luke xxiv. 45. Then opened he their Understandings, that they might understand the Scriptures. Hence we infer,*

I. That

I. That we should regard Christ in all Things:
Acts iii. 22. *Him shall ye hear in all Things.*

II. That we should value the holy Scriptures.
Ps. cxix. 97. *O how love I thy Law!*

III. That Ministers should preach what Christ hath taught. Mat. xxviii. 20. *Teaching them to observe all Things whatsoever I have commanded.*

IV. That the Spirit of God teacheth us nothing that is contrary to his Word. If. viii. 20. *If they speak not according to this Word, there is no Light in them.*

V. That Persons of weak Capacities should not be discouraged. Mat. xi. 25. *Thou hast revealed these Things unto Babes.*

S E C T. XV.

Of Christ's Priesthood.

Q. 25. **H**OW doth Christ execute the Office of a Priest?

A. *Christ executeth the Office of a Priest, in his once offering up of himself a Sacrifice to satisfy divine Justice, and to reconcile us to God, and in making continual Intercession for us.*

Is Christ a Priest? YES. Heb. iv. 14. *We have a great high Priest,* Did he offer up himself a Sacrifice? YES. Heb. ix. 26. *He put away Sin by the Sacrifice of himself.* Did he offer up his Body? YES. Heb. x. 10. *Thro' the Offering of the Body of Jesus Christ.* And his Soul also? YES. If. liii. 10. *He made his Soul an Offering for Sin.* Did he satisfy divine Justice? YES. 1 John ii. 2. *He is the Propitiation for our Sins.* And reconcile us to God? YES. Heb.

Heb. ii. 17. *To make Reconciliation for the Sins of the People.* Did he do these Things by once offering up himself? YES. Heb. x. 14. *By one Offering he hath perfected for ever them that are sanctified.* Is Christ a Priest now he is in Heaven? YES. Heb. vii. 17. *Thou art a Priest for ever.* Doth he continually intercede for us there? YES. Heb. vii. 25. *He ever liveth to make Intercession for us.* These Things teach us,

I. That Christ is God. Acts xx. 28. *Feed the Church of God which he hath purchased with his own Blood.*

II. That Sinners may hope for Mercy. Ps. cxxx. 4. *There is Forgiveness with thee that thou mayest be feared.*

III. What is the Christian's Relief in case of Sin; 1 John ii. 1. *If any Man sin, we have an Advocate with the Father.*

S E C T. XVI.

Of Christ's Kingly Office.

Q. 26. HOW doth Christ execute the Office of a King?

A. *Christ executeth the Office of a King, in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our Enemies.*

Is Jesus Christ a King? YES. Ps. ii. 6. *I have set my King upon my holy Hill of Zion.* Doth he subdue us unto himself? YES. Ps. cx. 3. *Thy People shall be willing in the Days of thy Power.* Doth he rule us? YES. Mic. v. 2. *Out of thee shall come forth a Ruler in Israel.* Hath Christ Enemies? YES. Luke xix. 27. *Those mine Enemies that would not I should reign over them.* And have we Enemies? YES. Eph.

Eph. vi. 13. *Take unto you the whole Armour of God.*
 Are our Enemies his Enemies ? YES. Acts ix. 4.
Why persecutest thou me. Will he restrain them ?
 YES. Acts xviii. 10. *No Man shall set on thee to hurt thee.* Will he defend us from them ? YES. John x. 28. *Neither shall any pluck them out of my Hand.* And will he conquer all of them ? YES. 1 Cor. xv. 25. *He must reign until he hath put all Things under his Feet.* What do we learn from hence ?

I. That all Men by Nature are in a State of Rebellion against Christ. Col. i. 21. *Enemies in your Minds by wicked Works.*

II. That the Church shall be preserved. Mat. xvi. 18. *The Gates of Hell shall not prevail against it.*

III. That Christ's Enemies shall be destroy'd. Luke xix. 27. *Slay them before my Face.*

S E C T. XVII. Of Christ's Humiliation.

Q. 27. **W**Herin did Christ's Humiliation consist ?

A. *Christ's Humiliation consisted in his being born, and that in a low Condition, made under the Law, undergoing the Miseries of this Life, the Wrath of God, and the cursed Death of the Cross, in being buried, and continuing under the Power of Death for a Time.*

Did Christ humble himself ? YES. Phil. ii. 8. *He humbled himself.* Was he born ? YES. Mat. i. 18. *The Birth of Jesus Christ was on this wise.* Was he born in a low Condition ? YES. Luke ii. 7. *She laid him in a Manger, because there was no Room in the Inn.* Was he under the Law ? YES. Gal. iv. 4. *Made*

Made under the Law. Was he under the ceremonial Law? Yes. Luke ii. 21. *When eight Days were accomplished for circumcising the Child.* Was he under the moral Law? Yes. Mat. v. 17. *I am not come to destroy the Law, but to fulfil.* Was he under a peculiar Law as a Mediator? Yes. John xiv. 31. *As the Father gave me Commandment, so I do.* Did Christ undergo the Miseries of this Life? Yes. If. liii. 3. *He was a Man of Sorrows, and acquainted with Griefs.* And the Wrath of God? Yes. If. liii. 10. *It pleased the Lord to bruise him.* Was he in an Agony? Yes. Luke xxii. 44. *And being in an Agony, his Sweat was as it were great Drops of Blood.* Did God forsake him? Yes. Mat. xxvii. 46. *My God, my God, why hast thou forsaken me?* Was he crucified? Yes. Mat. xxvii. 35. *They crucified him.* Was that a cursed Death? Yes. Gal. iii. 13. *Cursed is every one that hangeth on a Tree.* Was he buried? Yes. 1 Cor. xv. 4. *And that he was buried.* Did he continue under the Power of Death for a Time? Yes. Mat. xiii. 40. *So shall the Son of Man be three Days and three Nights in the Heart of the Earth.* What may we infer from hence?

I. That Christ's Love to Sinners was very great. Rev. i. 5. *He loved us, and washed us from our Sins in his own Blood.*

II. That Sin is exceeding sinful. Rom. viii. 3. *For Sin he condemned Sin in the Flesh.*

III. That Christians should expect Sufferings in the World. Mat. x. 24. *The Disciple is not above his Master.*

S E C T. XVIII.
Of Christ's Exaltation.

Q. 28. **W**herein consisteth Christ's Exaltation?

A. *Christ's Exaltation consisteth in his rising again from the Dead on the third Day, his ascending up into Heaven, in sitting at the Right Hand of God the Father, and in coming to judge the World at the last Day.*

Is Christ exalted? Yes. Phil. ii. 9. *God hath highly exalted him.* Did he rise from the Dead? Yes. Luke xxiv. 6. *He is not here, he is risen.* Did he rise again on the third Day? Yes. 1 Cor. xv. 4. *He rose again the third Day, according to the Scriptures.* Did he ascend up into Heaven? Yes. Mark xvi. 19. *He was received up into Heaven.* Doth he sit at the Right Hand of God? Yes. Mark xvi. 19. *And sat on the Right Hand of God.* Are the highest Honours conferred upon him? Yes. Phil. ii. 9. *And given him a Name which is above every Name.* And is all Power committed to him? Yes. Mat. xxviii. 18. *All Power is given to me in Heaven, and in Earth.* Will Christ come again? Yes. 1 Thes. iv. 16. *The Lord himself shall descend.* Will he come to judge the World? Yes. Acts xvii. 31. *He will judge the World in Righteousness, by that Man whom he hath ordained.* Will this be the last Day? Yes. John vi. 40. *I will raise him up at the last Day.* What do these Things teach us?

I. To be Heavenly-minded. Col. iii. 1. *Seek those Things which are above, where Christ sitteth at the Right Hand of God.*

II. That Christians shall be highly advanced in the other World. Rev. iii. 21. *They shall sit with me in my Throne.*

III. That

III. That we should prepare for Christ's second Coming. 2 Pet. iii. 14. *Be ye diligent, that ye may be found of him in Peace.*

S E C T. XIX.

Of the Application of Redemption. Of effectual Calling.

Q. 29. **H**OW are we made Partakers of the Redemption purchased by Christ?

A. *We are made Partakers of the Redemption purchased by Christ, by the effectual Application of it to us by his holy Spirit.*

Q. 30. How doth the Spirit apply to us the Redemption purchased by Christ?

A. *The Spirit applieth to us the Redemption purchased by Christ, by working Faith in us, and thereby uniting us to Christ in our effectual Calling.*

Q. 31. What is effectual Calling?

A. *Effectual Calling is the Work of God's Spirit, whereby, convincing us of our Sin and Misery, enlightening our Minds in the Knowledge of Christ, and renewing our Wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the Gospel.*

Hath Christ purchased Redemption? YES. Heb. ix. 12. *Having obtained eternal Redemption.* Doth the Holy Ghost apply to us? YES. Titus iii. 5. *He saved us by the renewing of the Holy Ghost.* Doth the Spirit work Faith in us? YES. Col. ii. 12. *Thro' the Faith of the Operation of God.* Are we thereby united to Christ? YES. Eph. iii. 17. *That Christ may dwell in your Hearts by Faith.* Doth Faith give us an Interest in the Blessings he hath purchased? YES. John i.

12. To as many as received him, to them gave he Power to become the Sons of God. Is this done when we are effectually called? YES. 1 Cor. i. 9. Ye were called unto the Fellowship of his Son. Is effectual calling the Work of God's Spirit? YES. 2 Tim. i. 9. Who hath saved us, and called us with an holy Calling. Doth he convince us of Sin? YES. John xvi. 8. He will reprove the World of Sin. Doth the Spirit convince us of the Corruption of our Natures? YES. Rom. vii. 18. In my Flesh dwelleth no good Thing. And of actual Transgressions? YES. Acts ii. 37. When they heard this they were pricked in their Heart. Doth the Spirit convince us of our Misery and Danger? YES. Acts ii. 37. Men and Brethren what shall we do? Doth he enlighten our Minds? YES. John vi. 45. They shall be all taught of God. Doth he enlighten them in the Knowledge of Christ? YES. 2 Cor. iv. 6. To give the Light of the Knowledge of the Glory of God in the Face of Jesus Christ. Doth he shew us that Christ is the only Saviour? YES. Acts iv. 12. Neither is there Salvation in any other. And that he is able to save us? YES. Heb. vii. 25. He is able to save to the uttermost. And that he is willing to save us? YES. John vi. 37. Him that cometh I will in no wise cast out. Doth he renew our Wills? YES. Phil. ii. 13. He worketh in us to will and to do. Is Christ freely offer'd in the Gospel? YES. If. lv. 1. Without Money, and without Price. Is he received by true Christians, as he is offer'd? YES. 1 Cor. xv. 11. So we preach, so ye believed. Doth the Spirit persuade and enable them to receive him? YES. John vi. 44. No Man can come unto me, except the Father draw him. Hence we learn;

I. That all Unbelievers are in a miserable State. John iii. 36. The Wrath of God abideth on him.

II. That Faith is the Gift of God. Phil. i. 29. Unto you it is given to believe.

III. That the Law should be preached. Rom. vii.
7. *I had not known Sin but by the Law.*

IV. That true Faith regards Christ in all his Offices,
Col. ii. 6. *Ye have receiv'd Christ Jesus the Lord.*

V. That the Efficacy of God's Grace is great. Eph.
i. 19. *According to the working of his mighty Power.*

S E C T. * XX.

Of Christian Privileges in this Life. Of Justification.

Q: 32. **W**HAT Benefits do they that are effectually called, partake of in this Life?

A. *They that are effectually called, do in this Life partake of Justification, Adoption, Sanctification, and the several Benefits which in this Life do either accompany, or flow from them.*

Q: 33. What is Justification?

A. *Justification is an Act of God's Free Grace, whereby he pardoneth all our Sins, and accepteth us as righteous in his Sight, only for the Righteousness of Christ imputed to us, and received by Faith alone.*

Are true Christians Partakers of many Blessings in this Life? YES. Eph. i. 3. *Who hath blessed us with all spiritual Blessings.* Are they justified? YES. Rom. viii. 30. *Whom he called, them he also justified.* Is this the Act of God alone? YES. Rom. viii. 33. *It is God that justifieth.* Is it an Act of his Free Grace? YES. Rom. iii. 24. *Being justified freely by his Grace.* Doth he pardon all our Sins? YES. Eph. i. 7. *In whom we have the Forgiveness of Sins.* Are we accepted as righteous in the Sight of God? YES.

YES. Rom. v. 19. *Many shall be made righteous.* Is this by Christ's Righteousness? YES. Jer. xxiii. 6. *He is the Lord our Righteousness.* Is this imputed to us? YES. 2 Cor. v. 21. *We are made the Righteousness of God in him.* Is this Righteousness receiv'd by Faith? YES. Rom. iii. 22. *It is unto all, and upon all them that believe.* And by Faith alone? YES. Rom. iii. 28. *Justified by Faith without the Deeds of the Law.* Hence we infer,

I. That Christians have nothing to boast of. Rom. iii. 27. *Where is boasting? It is excluded by the Law of Faith.*

II. That Men often mistake the Way of Acceptance with God. Rom. ix. 32. *They sought it not by Faith.*

III. That true Believers value a Saviour. 1 Pet. ii. 7. *Unto you which believe he is precious.*

IV. That we are not justified from Eternity. Rom. v. 1. *Being justified by Faith.*

S E C T. XXI.

Of Adoption.

Q. 34. **W**HAT is Adoption?

A. *Adoption is an Act of God's Free Grace, whereby we are received into the Number, and have a Right to all the Privileges of the Sons of God.*

Are true Christians the Sons of God? YES. 1 John iii. 2. *Now are we the Sons of God.* Doth God make them his Sons by Adoption? YES. Gal. iv. 5. *That we might receive the Adoption of Sons.* Is this an Act of his Free Grace? YES. 1 John iii. 1. *Behold, what manner of Love the Father hath bestowed upon us, that we should be called the Sons of God.* Have such many

Privileges? YES. 2 Cor. vi. 18. *I will be a Father unto you.* May they go to God for what they want? YES. Rom. viii. 15. *We cry Abba Father.* Will he correct them for their Good? YES. Heb. xii. 7. *What Son is he whom the Father chasteneth not?* Shall they have a glorious Inheritance? YES. Rom. viii. 17. *Heirs of God, and Joint-Heirs with Christ.* These Things teach us,

I. To honour God. Mal. i. 6. *If I be a Father, where is mine Honour?*

II. To be in Subjection to him. Heb. xii. 9. *Shall we not be in Subjection to the Father of Spirits?*

III. To love one another. 1 Pet. iii. 8. *Love as Brethren.*

S E C T. XXII.

Of Sanctification.

Q. 35. **W**HAT is Sanctification?

A. *Sanctification is the Work of God's Free Grace, whereby we are renewed in the whole Man, after the Image of God, and are enabled more and more to die unto Sin, and to live unto Righteousness.*

Are true Believers sanctified? YES. 1 Cor. i. 2. *Sanctified in Christ Jesus.* Is it the Work of God? YES. Eph. ii. 10. *We are his Workmanship.* Is it a Work of his Free Grace? YES. James i. 18. *Of his own Will begat he us.* When God sanctifieth us, doth he renew us in the whole Man? YES. 2 Cor. v. 17. *All Things are become new.* Are such enabled to die unto Sin? YES. Rom. vi. 11. *Reckon yourselves to be dead indeed unto Sin.* And to live unto Righteousness? YES. 1 Pet. ii. 24. *That we shonld live unto Righteousness.* What may we learn from hence?

I. That

I. That the vilest Heart may be sanctified, 1 Cor. vi. 11. *Such were some of you.*

II. That true Christians are universally Holy. 1 Thes. v. 23. *The God of Peace sanctify you wholly.*

III. Grace in the Heart will shew itself in the Life. Rom. viii. 1. *Who walk not after the Flesh, but after the Spirit.*

S E C T. XXIII.

Of Assurance, and other Blessings.

Q. 36. **W**HAT are the Benefits which in this Life do either accompany or flow from Justification, Adoption, and Sanctification?

A. *The Benefits which in this Life do either accompany or flow from Justification, Adoption, and Sanctification, are Assurance of God's Love, Peace of Conscience, Joy in the Holy Ghost, Increase of Grace, and Perseverance therein to the End.*

May true Believers be assur'd of God's Love? YES. Rom. v. 5. *The Love of God is shed abroad in our Hearts.* May they have Peace of Conscience? YES. Rom. xv. 13. *The God of Hope fill you with all Peace in believing.* May they have Joy? YES. Rom. v. 11. *We also joy in God.* Is the Holy Ghost the Author of it? YES. Gal. v. 22. *The Fruit of the Spirit is Joy.* Shall true Christians grow in Grace? YES. Prov. iv. 18. *The Path of the Just shineth more and more until the perfect Day.* Is Perseverance the Christian's Duty? YES. Phil. iii. 14. *I press towards the Mark.* And their Privilege? YES. 1 Pet. i. 5. *Who are kept by the Power of God thro' Faith unto Salvation.* What may we infer from hence?

I. That Religion is not a melancholy Thing. Prov. iii. 17. *Her Ways are Ways of Pleasantness.*

II. Growth in Grace is an Evidence of the Truth of it. Mark. iv. 8. *Others fell on good Ground, and did yield Fruit, that sprang up and increased.*

III. That weak Christians should not be discouraged, Rom. xiv. 4. *God is able to make him stand.*

S E C T. XXIV.

Of Perfection at Death.

Q. 37. **W**HAT Benefits do Believers receive from Christ at their Death?

A. *The Souls of Believers are at their Death made perfect in Holiness, and do immediately pass into Glory; and their Bodies being still united to Christ, do rest in their Graves till the Resurrection.*

Must all Men die? YES. Heb. ix. 27. *It is appointed for all Men once to die.* Doth the Soul survive the Body? YES. Eccles. xii. 7. *The Spirit shall return to God who gave it.* Shall the Souls of Believers at their Death be made perfect in Holiness? YES. Heb. xii. 23. *The Spirits of just Men made perfect.* Do they then pass into Glory? YES. 2 Cor. v. 8. *Absent from the Body, and present with the Lord.* Do they immediately pass into it? YES. Luke xxiii. 43. *To Day shalt thou be with me in Paradise.* Are their Bodies still united to Christ? YES. 1 Thes. iv. 14. *They sleep in Jesus.* Do they rest in their Graves? YES. If. lvii. 2. *They shall rest in their Beds.* Shall they continue there always? NO. Job xix. 26. *In my Flesh shall I see God.* Shall they continue there till the Resurrection? YES. John v. 28. 29. *All that are*

are in the Graves shall hear his Voice and come forth.
What do these Things teach us?

I. The great Difference there will be between the Sinner and the Saint at Death. John viii. 24. *Ye shall die in your Sins.*

II. That a Believer should not be afraid to die. Phil. i. 23. *Having a Desire to depart, and to be with Christ.*

III. That immoderate Sorrow for the Death of a true Christian is unreasonable. 1 Thes. iv. 13. *That ye sorrow not as others that have no Hope.*

IV. That afflicted Saints will soon be happy. Rom. xiii. 14. *Now is our Salvation nearer, than when we believed.*

S E C T. XXV.

Of the Resurrection of the Body, and Eternal Life.

Q: 38. **W**HAT Benefits do Believers receive from Christ at the Resurrection?

A. *At the Resurrection Believers being raised up in Glory, shall be openly acknowledged, and acquitted in the Day of Judgment, and be made perfectly blessed in the full Enjoyment of God to all Eternity.*

Shall there be a Resurrection of all Men? YES.
Acts xxiv. 15. *There shall be a Resurrection of the Dead, both of the Just and Unjust.* Shall Believers be raised up in Glory? YES. 1 Cor. xv. 43. *It is raised in Glory.* Shall their Bodies be deliver'd from their present Infirmities? YES. 1 Cor. xv. 53. *This Corruptible must put on Incorruption.* And shall they be

like Christ's glorious Body? Yes. Phil. iii. 21. *That it may be fashion'd like unto his glorious Body.* Shall the Christians which are then found alive be changed? Yes. 1 Cor. xv. 51. *We shall all be changed.* And must they all stand at Christ's Bar? Yes. 2 Cor. v. 10. *We must all appear before the Judgment Seat of Christ.* Will he then acknowledge them to be his? Yes. Mat. x. 32. *Him will I confess before my Father.* And will he acquit them? Yes. Mat. xxv. 34. *Come ye blessed of my Father.* Shall they there be delivered from all Sin? Yes. Eph. v. 27. *A glorious Church, not having Spot or Wrinkle.* And from all their present Afflictions? Yes. Rev. xxi. 4. *The former Things are passed away.* Shall they then have the full Enjoyment of God? Yes. 1 Cor. xiii. 12. *Then Face to Face.* Will this make them perfectly blessed? Yes. Ps. xvi. 11. *In thy Presence there is Fulness of Joy.* Will this continue for ever? Yes. 1 Thes. iv. 17. *So shall we ever be with the Lord.* Hence we learn,

I. That an infirm Body shall not always be our Burden. 1 Cor. xv. 44. *It is raised a spiritual Body.*

II. That nothing should tempt us to deny Christ before Man. Luke xii. 9. *He shall be denied before the Angels of God.*

III. That we should not be uneasy, if we are now reproached for Christ. Heb. xi. 26. *Esteeming the Reproach of Christ, for he had Respect unto the Recompence of Reward.*

IV. That wicked Men will be miserable in the other World. Mat. xxv. 41. *Depart ye Cursed into everlasting Fire.*

S E C T. XXVI.

Of the Duty which God requireth of Man.

Q. 39. **W H A T** is the Duty which God requires of Man?

A. *The Duty which God requires of Man, is Obedience to his revealed Will.*

Q. 40. What did God at first reveal to Man for the Rule of his Obedience?

A. *The Rule which God at first revealed to Man for his Obedience, was the Moral Law.*

Q. 41. Wherein is the Moral Law summarily comprehended?

A. *The Moral Law is summarily comprehended in the Ten Commandments.*

Q. 42. What is the Sum of the Ten Commandments?

A. *The Sum of the Ten Commandments is, to love the Lord our God with all our Hearts, with all our Soul, with all our Strength, and with all our Mind, and our Neighbour as ourselves.*

Hath God revealed his Will to us? YES. Mic. vi. 8. *He hath shewed thee, O Man, what the Lord doth require.* Is it our Duty to regard it? YES. Eccles. xii. 13. *Fear God, and keep his Commandments, this is the whole Duty of Man.* Doth the Moral Law direct us what is fit and reasonable for us to do? YES. Rom. vii. 12. *The Law is just and good.* Did Adam know this? YES. Gen. i. 27. *God created Man after his own Image.* Doth every Man know something of it? YES. Rom. ii. 15. *The Law is written in their Hearts.* But hath God given us the Ten Commandments? YES. Deut. x. 4. *He wrote*

the Ten Commandments which the Lord spake. Is the Sum of the Moral Law contained in them? YES. Mat. xix. 17. *If thou wilt enter into Life keep the Commandments.* Did God give other Laws to the Jews? YES. Heb. ix. 1. *The first Covenant had also Ordinances.* Are we obliged to observe them? NO. Gal. iii. 25. *We are no longer under a Schoolmaster.* Is the Moral Law still in Force? YES. Mat. 5. 17. *I am not come to destroy the Law.* Should we love God? YES. Deut. vi. 5. *Thou shalt love the Lord thy God.* Should we love him with a sincere and supreme Love? YES. Mat. xxii. 37. *Thou shalt love the Lord thy God with all thy Heart, with all thy Soul, and with all thy Mind.* Should we love our Neighbours as ourselves? YES. Mat. xxii. 39. *Thou shalt love thy Neighbour as thyself.* Is this the Sum of the Law? YES. Mat. xxii. 40. *On these two Commandments hang all the Law.* Hence we infer,

I. That the Moral Law is a Rule of Life to Christians. 1 Cor. ix. 21. *Under the Law to Christ.*

II. The Excellency of Divine Love. Rom. xiii. 10. *Love is the fulfilling of the Law.*

III. That many who pretend to have a great deal of Religion, have none at all. 1 Cor. xiii. 2. *And have no Charity, I am nothing.*

S E C T. XXVII.

Of the Preface to the Ten Commandments.

Q. 43. **W**HAT is the Preface to the Ten Commandments?

A. *The Preface to the Ten Commandments is in these Words, I am the Lord thy God which brought thee out.*

out of the Land of *Egypt*, out of the House of Bondage.

Q. 44. What doth the Preface to the Ten Commandments teach us?

A. *The Preface to the Ten Commandments teacheth us, that because God is the Lord, and our God and Redeemer, therefore we are bound to keep all his Commandments.*

When the Law was given, did God declare that he was Sovereign Lord? YES. Exod. xx. 2. *I am the Lord.* Is that a Reason why we should obey him? YES. Levit. xix. 37. *Ye shall observe my Statutes, I am the Lord.* Did he tell his People that he was their God? YES. Exod. xx. 2. *I am the Lord thy God.* Is that a Reason why they should keep his Commandments? YES. Levit. xviii. 4. *Ye shall do my Judgments, I am the Lord your God.* Had he deliver'd them from their Bondage in *Egypt*? YES. Exod. xx. 2. *Which brought thee out of the Land of Egypt, out of the House of Bondage.* Did that oblige them to Obedience? YES. Deut. vi. 12, 13. *The Lord which brought thee out of the Land of Egypt, thou shalt serve him.* Hath God delivered us from spiritual Bondage? YES. John viii. 36. *Free indeed.* Are we therefore bound to keep all his Commandments? YES. Luke i. 74. *That we being deliver'd out of the Hands of our Enemies, might serve him.* These Things teach us,

I. That Obedience to the Law of God is very reasonable. Rom. xii. 1. *Which is your reasonable Service.*

II. That God draws to Obedience in a Way agreeable to our Natures. Hos. xi. 4. *I drew them with Cords of a Man.*

III. That

III. That Christians should be holy. 1 Cor. vi. 20.
*Ye are bought with a Price, therefore glorify God in
 your Bodies, and in your Spirits, which are God's.*

S E C T. XXVIII.

The First Commandment.

Q. 45. WHICH is the first Commandment?

A. *The first Commandment is, Thou shalt have no other Gods before me.*

Q. 46. What is required in the first Commandment?

A. *The first Commandment requireth us to know and acknowledge God to be the only true God, and our God, and to worship and glorify him accordingly.*

Q. 47. What is forbidden in the first Commandment?

A. *The first Commandment forbiddeth the denying, or not worshipping and glorifying the true God, as God, and our God, and the giving that Worship and Glory to any other, which is due to him alone.*

Q. 48. What are we especially taught by these Words, [Before me] in the first Commandment?

A. *These Words [Before me] in the first Commandment teach us, that God who seeth all Things, taketh notice of, and is much displeased with the Sin of having any other God.*

Should we know God? YES. Job xxii. 21. *Acquaint thyself with him.* Should we acknowledge him to be the only true God? YES. 2 Kings. xix. 15. *Thou art the God, even thou alone.* And our God?

YES.

YES. Ps. xlviij. 14. *This God is our God.* Should we worship and glorify him as the only true God ? YES. Mat. iv. 10. *Thou shalt worship the Lord thy God.* And as our God ? YES. Deut. xxvi. 17. *Thou hast avouched the Lord this Day to be thy God, and to walk in his Ways.* Is it a great Sin to deny there is a God ? YES. Ps. liii. 1. *The Fool hath said in his Heart, there is no God. Corrupt are they.* Is it a Sin to deny God by our Practice ? YES. Tit. i. 16. *In Works they deny him.* Is Ignorance of God a Sin ? YES. 2 Thes. i. 8. *Taking Vengeance on them that know not God.* Is it a Sin not to worship God ? YES. If. xlivi. 22. *Thou hast not called upon me O Jacob.* And not to glorify God ? YES. Dan. v. 23. *The God, in whose Hand thy Breath is, hast thou not glorified.* Is it a Sin not to worship and glorify the true God, as God ? YES. Rom. i. 21. *They glorified him not as God.* Is it a Sin not to worship and glorify God as our God ? YES. Ps. lxxxij. 11. *Israel would none of me.* Is it a Sin to give that Worship and Glory to any, which is due to God alone ? YES. Rom. i. 25. *They worshipped and served the Creature more than the Creator.* Doth God see all Things ? YES. Jer. xxiii. 24. *Can a Man hide himself, and I shall not see him ?* And take notice of those who are guilty of these Sins ? YES. Ps. xliv. 21. *Shall not God search this out ?* And is he much displeased with them ? YES. Deut. xi. 16, 17. *If ye serve other Gods, the Lord's Wrath will be kindled against you.* What may we learn from hence ?

I. That Prosperity is dangerous. Prov. xxx. 9. *Lest I be full and deny thee.*

II. That it is a Sin to pay those Regards to any Thing which are due to God. Col. iii. 5. *Covetousness is Idolatry.*

III. That

III. That it is Idolatry to worship Saints or Angels.
Rev. xix. 10. *See thou do it not, I am thy Fellow Servant.*

IV. That Idolatry is a great Sin. 1 John v. 21.
Keep yourselves from Idols.

S E C T. XXIX.

The Second Commandment.

Q: 49. WHICH is the second Commandment ?

A. *The second Commandment is, Thou shalt not make unto thyself any graven Image, or any Likeness of any Thing that is in Heaven above, or that is in the Earth beneath, or that is in the Waters under the Earth : Thou shalt not bow down thyself to them, nor serve them ; for I the Lord thy God am a jealous God, visiting the Iniquities of the Fathers upon the Children, unto the third and fourth Generation of them that hate me, and shewing Mercy unto Thousands of them that love me, and keep my Commandments.*

Q: 50. What is required in the second Commandment ?

A. *The second Commandment requireth the receiving, observing, and keeping pure and intire, all such religious Worship, and Ordinances, as God hath appointed in his Word.*

Q: 51. What is forbidden in the second Commandment ?

A. *The second Commandment forbiddeth the worshiping of God by Images, or any other Way not appointed in his Word.*

Q: 52. What are the Reasons annexed to the second Commandment ?

A. *The*

A. The Reasons annexed to the second Commandment, are God's Sovereignty over us, his Propriety in us, and the Zeal he hath to his own Worship.

Hath God appointed Ordinances of religious Worship? YES. Levit. xviii. 4. *Ye shall keep my Ordinances.* Should we receive and observe all these? YES. Luke i. vi. *Walking in all the Ordinances of the Lord blameless.* Should we keep them pure and intire? YES. Deut. xii. 32. *Thou shalt not add thereto, nor diminish from it.* Is it a Sin to worship God by Images? YES. Deut. iv. 15. 16. *Take good heed lest ye corrupt yourselves, and make you a graven Image.* Is it a Sin to worship God in any Way that he hath not appointed in his Word? YES. Mat. xv. 9. *In vain do they worship me, teaching for Doctrines the Commandments of Men.* May God appoint what Ordinances of Worship he pleaseth? YES. Is. xxxiii. 22. *The Lord is our Lawgiver, the Lord is our King.* Should we therefore regard them? YES. Ps. xlv. 11. *He is thy Lord, worship thou him.* Hath God a Propriety in us? YES. Ps. xcv. 7. *We are the People of his Pasture.* Ought we for this Reason to keep his Worship pure? YES. Levit xxvi. 1. *Ye shall make no graven Images, I am the Lord your God.* Is God jealous in the Matters of his Worship? YES. Exod. xxxiv. 14. *The Lord whose Name is jealous, is a jealous God.* Will God severely punish Idolaters and their Posterity? YES. Levit. xx. 5. *I will set my Face against that Man and against his Family.* And shew Kindnes to those who keep his Commandments? YES. Deut. v. 29. *It shall go well with them and their Children for ever.* What may we infer from hence?

I. That Worship of Mens devising is not acceptable to God. Jer. vii. 31. *Which I commanded them not, neither came it into my Heart.*

II. That those who are fond of it, deceive themselves, Col. ii. 23. *Which Things have a Shew of Wisdom.*

III. That

III. That we should undergo the greatest Sufferings from Men, rather than incur God's Displeasure by false Worship. Dan. iii. 28. *They yielded their Bodies, that they might not serve any but their own God.*

S E C T. XXX.

The Third Commandment.

Q. 53. WHICH is the third Commandment?

A. *The third Commandment is, Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his Name in vain.*

Q. 54. What is required in the third Commandment?

A. *The third Commandment requireth the holy and reverent Use of God's Names, Titles, Attributes, Ordinances, Word, and Works.*

Q. 55. What is forbidden in the third Commandment?

A. *The third Commandment forbiddeth all profaning or abusing of any Thing, whereby God makes himself known.*

Q. 56. What is the Reason annexed to the third Commandment?

A. *The Reason annexed to the third Commandment, is, that however the Breakers of this Commandment may escape Punishment from Men, yet the Lord our God will not suffer them to escape his righteous Judgment.*

Should we use God's Name with Reverence? YES.
Ps. xxix. 2. *Give unto the Lord the Glory due unto his Name.* And his Titles and Attributes? YES. **Rev. xv. 3. 4.** *Lord God Almighty, who shall not fear thee.* And his Word and Ordinances? YES. **Ps. lxxxix.**

q. God is greatly to be feared in the Assembly of the Saints. And his Works? YES. Job xxxvi. 24. Remember that thou magnify his Work. Should we take lawful Oaths when we are called to it? YES. Heb. vi. 16. An Oath for Confirmation is to them an End of all Strife. And make Vows? YES. Ps. lxxvi. 11. *Vow and pay unto the Lord.* Is it a Sin to profane God's Name and Titles? YES. Levit. xviii. 21. *Neither shalt thou profane the Name of thy God.* Is it a Sin to worship God without a real and inward Devotion? YES. If. xxix. 13. *They have removed their Heart far from me.* Is it a Sin to worship God irreverently? YES. Heb. xii. 28. *We should serve God with Reverence and godly Fear.* Is it a Sin to make a Jest of God's Word and Ordinances? YES. If. xxviii. 22. *Be not Mockers, lest your Bands be made strong.* Is it a Sin to take no Notice of the Wisdom and Power of God as manifested in the Works of Creation? YES. Ps. xxviii. 5. *They regard not the Works of the Lord.* Is it a Sin to disregard Providence? YES. If. v. 12. *Neither consider the Operation of his Hands.* Is it a Sin to swear falsely? YES. Levit. xix. 12. *Ye shall not swear falsely.* And profanely? YES. Mat. v. 34. *Swear not at all.* Is it a Sin to swear by the Creatures? YES. Mat. v. 35. *Not by the Earth, it is God's Footstool.* Is it a Sin to vow rashly? YES. Eccles. v. 6. *Suffer not thy Mouth to make thy Flesh to sin.* Is it a Sin not to pay our Vows? YES. Eccles. v. 4. *Defer not to pay it.* May the Breakers of this Commandment escape Punishment from Men? YES. 1 Sam. iii. 13. *His Sons made themselves vile, and he restrained them not.* But will God punish them? YES. Deut. xxviii. 59. *The Lord will make thy Plagues wonderful.* What do these Things teach us?

I. To fear God. If. xxix. 23. *They shall sanctify my Name, and fear the God of Israel.*

II. To

II. To avoid all Appearances of the Sins here forbidden. Mat. v. 37. *Let your Communication be Yea, Yea, Nay, Nay.*

S E C T. XXXI

The Fourth Commandment.

Q. 57. WHICH is the fourth Commandment ?

A. *The fourth Commandment is, Remember the Sabbath Day to keep it holy. Six Days shalt thou labour, and do all thy Work : But the seventh Day is the Sabbath of the Lord thy God, in it thou shalt not do any Work, thou, nor thy Son, nor thy Daughter, thy Man-servant, nor thy Maid-servant, nor thy Cattle, nor thy Stranger that is within thy Gates : For in six Days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh Day, wherefore the Lord blessed the Sabbath Day, and hallowed it.*

Q. 58. What is required in the fourth Commandment ?

A. *The fourth Commandment requireth the keeping holy to God, such set Times, as he hath appointed in his Word, expressly one whole Day in seven, to be a holy Sabbath to himself.*

Q. 59. Which Day of the seven hath God appointed to be the weekly Sabbath.

A. *From the Beginning of the World to the Resurrection of Christ, God appointed the seventh Day of the Week to be the weekly Sabbath, and the first Day of the Week ever since, to continue to the End of the World, which is the Christian Sabbath.*

Q. 60. How is the Sabbath to be sanctified?

A. *The Sabbath is to be sanctified by an holy resting all the Day, even from such worldly Employments and Recreations as are lawful on other Days, and spending the whole Time in the publick and private Exercises of God's Worship; except so much as is to be taken up in the Works of Necessity and Mercy.*

Q. 61. What is forbidden in the fourth Commandment?

A. *The fourth Commandment forbiddeth the Omission, or careless Performance of the Duties required, and profaning the Day, by Idleness, or doing that which is in itself sinful; or by unnecessary Thoughts, Words, and Works, about worldly Employments or Recreations.*

Q. 62. What are the Reasons annexed to the fourth Commandment?

A. *The Reasons annexed to the fourth Commandment, are God's allowing us six Days of the Week for our own Employments; his challenging a special Propriety in the seventh; his own Example, and his blessing the Sabbath Day.*

Should we keep the Sabbath Day holy? YES.
Deut. v. 12. Keep the Sabbath Day to sanctify it. Was the seventh Day the Sabbath until Christ's Resurrection? YES. Gen. ii. 3. God blessed the seventh Day and sanctified it. But is the first Day of the Week the Christian Sabbath? YES. Acts xx. 7. Upon the first Day of the Week, when the Disciples came together to break Bread. Should we rest from worldly Employments on the Sabbath Day? YES. Levit. xxiii. 3. Ye shall do no Work therein. And Recreations? YES. If. lviii. 13. Not finding thine own Pleasure. Should we attend on the publick Worship of God on that Day? YES. John xx. 19. On the first Day of the Week the Disciples were assembled. And engage in the private Exercises

Exercises of Religion? YES. Levit. xxiii. 3. *It is the Sabbath in all your Dwellings.* Are Works of Necessity lawful on the Sabbath Day? YES. Mat. xii. 5. *The Priests in the Temple profane the Sabbath, and are blameless.* And Works of Mercy? YES. Luke xiii. 16. *Ought not this Woman to be loosed from this Bond on the Sabbath Day.* Is it a Sin to omit the Duties required on the Sabbath Day? YES. Ezek. xxii. 26. *They have hid their Eyes from my Sabbath.* Or to perform them carelessly? YES. Deut. x. 12. *Serve the Lord with all thy Soul.* Is it a Sin to be weary of the Sabbath? YES. Amos viii. 5. *When will the Sabbath be gone?* Or to trifle it away? YES. Exod. xx. 6. *Remember to keep it holy.* Doth it aggravate Sin, to commit it on the Sabbath Day? YES. Ezek. xxiii. 38. *They have defiled my Sanctuary, and profaned my Sabbaths.* Is it a Sin to contrive our worldly Affairs on the Sabbath Day? YES. Amos viii. 5. *When will the Sabbath be gone, that we may set forth Wheat.* Is it a Sin to discourse about them? YES. If. lviii. 13. *Not speaking thine own Words.* Or to engage in them? YES. Jer. xvii. 24. *Hallow the Sabbath Day to do no Work therein.* Hath God set a Mark of Distinction upon this Command? YES. Exod. xx. 8. *Remember the Sabbath Day.* Should we observe it because he hath allowed us six Days for our own Business? YES. Exod. xxxi. 15. *Six Days may Work be done.* And because he claims a special Propriety in it? YES. Levit. xxiii. 3. *It is the Sabbath of the Lord your God.* Should God's own Example move us to keep it? YES. Exod. xxxi. 17. *On the seventh Day he rested, and was refreshed.* And hath God blessed it? YES. Exod. xx. 11. *The Lord blessed the Sabbath Day.* Hence we may learn,

I. That our Duty is our Privilege. If. lxvi. 23. *From one Sabbath to another, all Flesh shall Worship before me.*

II. That

II. That the Heads of Families should take care
that the Sabbath be observed in their House. Deut. v.
14. *Thou shalt do no Work, thou, nor thy Son, nor thy
Daughter.*

S E C T. XXXII.

The Fifth Commandment.

Q. 63. WHICH is the fifth Commandment?

A. *The fifth Commandment is, Honour thy Father and thy Mother, that thy Days may be long in the Land which the Lord thy God giveth thee.*

Q. 64. What is required in the fifth Commandment?

A. *The fifth Commandment requireth the preserving the Honour, and performing the Duties, belonging to every one in their several Places and Relations, as Superiors, Inferiors, or Equals.*

Q. 65. What is forbidden in the fifth Commandment?

A. *The fifth Commandment forbiddeth the neglecting of, or doing any Thing against the Honour and Duty which belongeth to every one in their several Places and Relations.*

Q. 66. What is the Reason annexed to the fifth Commandment?

A. *The Reason annexed to the fifth Commandment, is a Promise of long Life and Prosperity, as far as it shall serve for God's Glory, and their own Good, to all such as keep this Commandment.*

Should we honour our Superiors? YES. Rom. xiii. 7. *Honour to whom Honour is due.* Should we be

be courteous and kind to our Inferiors ? YES. 1 Pet. iii. 8. *Be pitiful, be courteous.* Should we be respectful and civil to our Equals ? YES. Rom. xii. 10. *be kindly affectioned one to another, in Honour preferring one another.* Is a morose, ill-natur'd Behaviour sinful ? YES. 1 Sam. xxv. 3. *He was churlish and evil in his Doings.* Should Parents give their Children a religious Education ? YES. Eph. iv. 4. *Bring them up in the Nurture and Admonition of the Lord.* And provide for them ? YES. 1 Tim. v. viii. *If any provide not for his own, he is worse than an Infidel.* Is it a Sin in them to provoke them to Wrath ? YES. Col. iii. 21. *Provoke not your Children to Anger.* Should Children obey their Parents ? YES. Eph. vi. 1. *Children obey your Parents.* And assist them, if they want it ? YES. 1 Tim. v. 4. *Let them learn to requite their Parents.* Is it a Sin in them to slight them ? YES. Deut. xxvii. 16. *Cursed be he that setteth Light by his Father or Mother.* Should Husbands and Wives live in the Fear of God ? YES. 1 Pet. iii. 7. *As Heirs of the Grace of Life.* Should Husbands love their Wives ? YES. Eph. v. 25. *Husbands love your Wives.* Is it a Sin for them to treat them unkindly ? YES. Col. iii. 19. *Be not bitter againſt them.* And to be unfaithful to them ? YES. Mal. ii. 14. *She is the Wife of thy Covenant.* Should Wives honour and obey their Husbands ? YES. 1 Pet. iii. 1, 6. *Wives be in Subjection to your Husbands; as Sarah who called him Lord.* And be helpful to them ? YES. Gen. ii 18. *I will make him a Help meet for him.* Is it a Sin in them to be unfaithful to them ? YES. Prov. ii. 17. *She forgetteth the Covenant of her Gvd.* Should Masters instruct their Servants in the Ways of God ? YES. Josh. xxiv. 15. *As for me and my House, we will serve the Lord.* And pay them their Wages ? YES. Col. iv. i. *Give unto your Servants that which is just.* Is it a Sin in them to be harsh with them ? YES. Eph. vi. 9. *Forbearing*

bearing Threatning. Should Servants honour their Masters? YES. I Tim. vi. 1. *Let them count their own Masters worthy of all Honour.* And obey them chearfully? YES. Eph. vi. 7. *With Good-will doing Service.* Should they be faithful to them? YES. Tit. ii. 10. *Shewing all good Fidelity.* Is it a Sin in them to be stubborn and surly, contradicting their Commands? YES. Tit. ii. 9. *Not answering again.* Should Ministers faithfully discharge the Duties of their Office? YES. Col. iv. 17. *Take heed to the Ministry that thou hast received in the Lord, that thou fulfil it.* Should the People esteem them? YES. I Thes. v. 13. *Very highly in Love for their Work's Sake.* And regard their Instructions? YES. I Thes. ii. 13. *Ye received the Word which ye heard of us.* And pray for them? YES. Heb. xiii. 18. *Pray for us.* And provide for them? YES. Gal. vi. 6. *Lethim that is taught, communicate to him that teacheth in all Things.* Is it a Sin in the People to despise them? YES. Luke x. 16. *He that despiseth you, despiseth me.* Should Magistrates protect their good Subjects, and punish evil Doers? YES. I Pet. ii. 14. *For the Punishment of evil Doers, and the Praise of them that do well.* Should Subjects obey them? YES. Rom. xiii. 1. *Let every Soul be subject to the higher Powers.* And pray for them? YES. I Tim. ii. 2. *For Kings and all in Authority.* And support them? YES. Rom. xiii. 7. *Tribute to whom Tribute is due.* Hath God promised Prosperity to those that keep this Commandment? YES. Eph. iv. 2, 3. *Honour thy Father and Mother, that it may be well with thee.* Hence we infer,

I. That relative Duties are many, Ps. cxix. 96. *The Commandment is exceeding broad.*

II. That Religion promotes Peace and Order in the World. I Tim. iv. 8. *Godliness is profitable unto all Things.*

S E C T. XXXIII.

The Sixth Commandment.

Q. 67. WHICH is the sixth Commandment ?

A. *The sixth Commandment is, Thou shalt not kill.*

Q. 68. What is required in the sixth Commandment ?

A. *The sixth Commandment requireth all lawful Endeavours to preserve our own Life, and the Life of others.*

Q. 69. What is forbidden in the sixth Commandment ?

A. *The sixth Commandment forbiddeth the taking away of our own Life, or the Life of our Neighbour unjustly, and whatsoever tendeth thereunto.*

Should we endeavour to preserve our own Lives ?
 YES. Eph. v. 29. *No Man never yet hated his own Flesh.* And the Lives of others ? YES. Prov. xxiv. 11. 12. *If thou forbear to deliver those that are ready to be slain, doth not he know it ?* Should this be done by lawful Means ? YES. Rom. iii. 8. *Let us not do Evil, that Good may come.* Is Self-Murder a great Sin ? YES. Acts xvi. 28. *Do thyself no Harm.* And wilful Murder ? YES. Gen. iv. 10. *The Voice of thy Brother's Blood crieth.* And Duelling ? YES. Rom. xii. 19. *Avenge not yourselves.* Is it a Sin for a Magistrate to punish a Malefactor with Death ? NO. Gen. ix. 6. *Who so sheddeth Man's Blood, by Man shall his Blood be shed.* Or for Soldiers to kill in a just War ? NO. Jer. xlvi. 10. *Cursed be he that keepeth back his Sword from Blood.* Or for a Man to kill in his own Defence ? NO. Exod. xxii. 2. *If he be smitten till he die, no Blood shall be shed for him.* Is every

every Thing that tends to Murder sinful? YES.
Mat. v. 22. *He that is angry with his Brother, or shall say thou Fool, shall be in Danger of Hell-fire.* These Things teach us,

I. To hazard our Lives rather than commit Sin. Acts xx. 24. *Neither count I my Life dear.*

II. To watch against Anger and Malice. 1 John iii. 15. *Who so hateth his Brother is a Murderer.*

S E C T. XXXIV.

The Seventh Commandment.

Q. 70. WHICH is the seventh Commandment?
A. *The seventh Commandment is, Thou shalt not commit Adultery.*

Q. 71. What is required in the seventh Commandment?

A. *The seventh Commandment requireth the Preservation of our own and our Neighbour's Chastity, in Heart, Speech, and Behaviour.*

Q. 72. What is forbidden in the seventh Commandment?

A. *The seventh Commandment forbiddeth all unchaste Thoughts, Words, and Actions.*

Should we preserve our Chastity? YES. 1 Thes. iv. 4. *Every one should possess his Vessel in Sanctification.* And the Chastity of others? YES. Eph. v. 7. *Be not Partakers with them.* Should Chastity be preserved in Heart? YES. 1 Thes. iv. 5. *Not in the Lust of Concupiscence.* And in Speech? YES. Col. iv. 6. *Let your Speech be always with Grace.* And in Behaviour? YES. 1 Pet. iii. 2. *They behold your chaste*

Conversation. Are unchaste Thoughts sinful? YES. Mat. v. 28. *Who so lusteth after her, hath committed Adultery in his Heart.* And Words? YES. Eph. v. 4. *Neither Filthiness, nor foolish Talking.* And Actions? YES. Gal. v. 19. *The Works of the Flesh are Lasciviousness.* Is Adultery a great Sin? YES. Gen. xxxix. 9. *How can I do this great Wickedness.* And Fornication also? YES. 1 Cor. vi. 18. *Flee Fornication.* What may we learn from Hence?

I. To set a Guard upon our Senses. Job. xxxi. 1. *I made a Covenant with mine Eyes, why then should I think upon a Maid?*

II. To employ ourselves in some honest Calling. Ez xvi. 49. *This was the Iniquity of Sodom, Abundance of Idleness was in her.*

III. To pray for the Spirit. Gal. v. 16. *Walk in the Spirit, and ye shall not fulfil the Lust of the Flesh.*

S E C T. XXXV.

The Eighth Commandment.

Q: 73. WHICH is the eighth Commandment?
A. *The eighth Commandment is,* Thou shalt not steal.

Q: 74. What is required in the eighth Commandment?

A. *The eighth Commandment requireth the lawful procuring, and furthering the Wealth and outward Estate of ourselves and others.*

Q: 75. What is forbidden in the eighth Commandment?

A. *The*

A. *The eighth Commandment forbiddeth whatsoever doth, or may unjustly hinder our own, or our Neighbours Wealth, or outward Estate.*

Should we use all lawful Means to thrive in the World? YES. Prov. vi. 6. *Go to the Ant, consider her Ways.* And endeavour to promote the Welfare of others? YES. Phil. ii. 4. *Look not every Man on his own Things, but on the Things of others.* Is it a Sin to waste our Estates? YES. Prov. xxi. 20. *A foolish Man spendeth it.* Is it a Sin to steal? YES. Eph. iv. 28. *Let him that stole, steal no more.* Is it a Sin to oppress others? YES. Levit. xxv. 17. *Ye shall not oppress one another.* And to cozen and cheat? YES. 1 Cor. vi. 8. *You do wrong and defraud.* What may we infer from hence?

I. That Prudence to manage the Affairs of Life is a great Blessing. Prov. xxiv. 4. *By Knowledge shall the Chambers be filled.*

II. That a Competency in this World is desirable. Prov. xxx. 9. *Lest I be poor and steal.*

S E C T. XXXVI.

The Ninth Commandment.

Q: 76. WHICH is the ninth Commandment?

A. *The ninth Commandment is,* Thou shalt not bear false Witness against thy Neighbour.

Q: 77. What is required in the ninth Commandment?

A. *The ninth Commandment requireth the maintaining and promoting of Truth between Man and Man, and of our own and of our Neighbour's good Name, especially in Witness bearing.*

Q. 78. What is forbidden in the ninth Commandment?

A. *The ninth Commandment forbiddeth whatsoever is prejudicial to Truth, or injurious to our own, or our Neighbour's good Name.*

Should we maintain Truth? YES. Zech. viii. 16. *Speak ye every Man the Truth to his Neighbour.* And promote it? YES. Phil iv. 8. *Whatsoever Things are true, think on these Things.* Especially in Witness bearing? YES. Prov. xiv. 5. *A faithful Witness will not lye.* Should we be careful of our own good Name? YES. Eccles. vii. 1. *A good Name is better than precious Ointment.* And of our Neighbours? YES. Tit. iii. 2. *Speak evil of no Man.* Is it a Sin to bear false Witness? YES. Prov. vi. 16, 19. *The Lord hateth a false Witness that speaketh Lies.* Is Lying a Sin? YES. Col. iii. 9. *Lye not one to another.* And Flattery? YES. Ps. v. 9. *They flatter with their Tongue.* Is it a Sin to neglect our Reputation? YES. Phil. iv. 8. *Whatsoever Things are of good Report, if there be any Praise, think on these Things.* And to slander others? YES. Exod. xxiii. 1. *Thou shalt not raise a false Report.* And to judge them? YES. Mat. vii. 1. *Judge not that ye be not judged.* And is it a Sin to talk against them? YES. Ps. xv. 3. *He backbiteth with his Tongue.* What do these Things teach us?

I. To be cautious in our Conduct. 1 Tim. v. 14. *Give none Occasion to the Adversary to speak reproachfully.*

II. To be wary in our Words. Prov. xvii. 27. *He that hath Knowledge spareth his Words.*

S E C T. XXXVII.

The Tenth Commandment.

Q. 79. WHICH is the tenth Commandment?

A. *The tenth Commandment is, Thou shalt not covet thy Neighbour's House; thou shalt not covet thy Neighbour's Wife, nor his Man Servant, nor his Maid Servant, nor his Ox, nor his Ass, nor any Thing that is thy Neighbour's.*

Q. 80. What is required in the Tenth Commandment?

A. *The tenth Commandment requireth full Contentment with our own Condition, with a right and charitable Frame of Spirit towards our Neighbour, and all that is his.*

Q. 81. What is forbidden in the tenth Commandment?

A. *The tenth Commandment forbiddeth all Discontentment with our own Estate, envying, or grieving at the Good of our Neighbour, and all inordinate Motions and Affections to any Thing that is his.*

Should we be content with our present Condition?

YES. Heb. xiii. 5. *Be content with such Things as you have.* Should we rejoice in the Prosperity of others?

YES. Rom. xii. 15. *Rejoice with them that do rejoice.*

And be sorry for their Afflictions? YES. Rom. xii.

15. *And weep with them that weep.* And assist them in their Necessities? YES. Deut. xv. 7. *Thou shalt not shut thy Hand from thy poor Brother.*

Is Discontent a great Sin? YES. 1 Cor. x. 10. *Neither murmur ye, as some of them also murmured.*

Is it a Sin to envy others what they enjoy? YES. Gal. v. 26. *Let us not be envying one another.*

And to grieve at their Welfare? YES. Ps. cxii. 10. *The Wicked shall*

see it and be grieved. Is it a Sin to covet any Thing that is our Neighbour's? YES. Deut. v. 21. Neither shalt thou desire any Thing that is thy Neighbour's.
Hence we learn,

I. That the Law of God reacheth to the Heart.
Rom. vii. 7. *I had not known Lust, except the Law had said, Thou shalt not covet.*

II. That we should labour to get our Hearts cleansed from all irregular Desires. 2 Cor. vii. 1. *Let us cleanse ourselves from all Filthiness of the Flesh and Spirit.*

S E C T. XXXVIII.

Of Sin. *The Aggravations and Desert of it.*

Q. 82. IS any Man able perfectly to keep the Commandments of God?

A. No mere Man since the Fall, is able in this Life perfectly to keep the Commandments of God, but doth daily break them in Thought, Word, and Deed.

Q. 83. Are all Transgressions of the Law of God equally heinous?

A. Some Sins in themselves, and by reason of several Aggravations, are more heinous in the Sight of God than others.

Q. 84. What doth every Sin deserve?

A. Every Sin deserveth God's Wrath and Curse, both in this Life, and that which is to come.

Could Adam keep God's Commandments perfectly before he fell? YES. Eccles. vii. 29. God hath made Man upright. Was the Obedience of our Saviour perfect?

perfect? YES. 2 Cor. v. 21. *He knew no Sin.* Was he a mere Man? NO. Rom. ix. 5. *He is over all God blessed for ever.* Shall the Saints be perfect in the other Life? YES. 1 Cor. xiii. 10. *When that which is perfect is come.* But do all Men sin against God in this Life? YES. Eccles. vii. 20. *There is not a just Man upon Earth, that sinneth not.* Do they offend in their Thoughts? YES. Gen. viii. 21. *The Imagination of Man's Heart is evil.* And in Words? YES. Jam. iii. 6. *The Tongue is a World of Iniquity.* And in Deeds? YES. Jam. iii. 2. *In many Things we offend all.* Is all Sin heinous in the Sight of God? YES. Hab. i. 13. *He is of purer Eyes than to behold Sin.* Are some Sins more so than others? YES. Ezek. viii. 15. *Thou shalt see greater Abominations than these.* And are they attended with many Aggravations? YES. Is. i. 18. *Thy' your Sins be as Scarlet.* Doth every Sin deserve God's Wrath and Curse in this Life? YES. Gal. iii. 10. *Cursed is every one that continueth not in all Things, which are written in the Law.* And in that which is to come? YES. Rom. vi. 23. *The Wages of Sin is Death.* Hence we infer,

I. That all Pretences to Perfection in this Life are vain. 1 John i. 8. *If we say that we have no Sin, we deceive ourselves.*

II. That there are Degrees of Punishment in the next World. Mat. xi. 24. *It shall be more tolerable for Sodom than for thee.*

III. That Pardon of Sin is a great Blessing. Ps. xxxii. 1. *Blessed is he whose Transgression is forgiven.*

S E C T. XXXIX.

The Way to escape God's Wrath. Of Faith in Jesus Christ.

Q. 85. **W**HAT doth God require of us, that we may escape his Wrath and Curse due to us for Sin?

A. *To escape the Wrath and Curse of God due to us for Sin, God requireth of us Faith in Jesus Christ, Repentance unto Life, with the diligent Use of all outward Means, whereby Christ communicateth to us the Benefits of Redemption.*

Q. 86. What is Faith in Jesus Christ?

A. *Faith in Jesus Christ is a saving Grace, whereby we receive and rest upon him alone for Salvation, as he is offered to us in the Gospel.*

Is the Wrath and Curse of God due to us for Sin? YES. Eph. ii. 3. *We are Children of Wrath.* Hath God sent his Son into the World to deliver us from it? YES. I Thes. i. 10. *Jesus which delivered us from the Wrath to come.* Must we believe on him, if we are saved by him? YES. John iii. 36. *He that believeth not the Son, shall not see Life.* And shall all those that do believe on him, be saved? YES. Heb. x. 39. *We believe to the saving of the Soul.* Do we by Faith assent to the Gospel Revelation as true? YES. I Cor. xv. 1. *The Gospel which ye have received, and wherein ye stand.* Do we by Faith receive Christ? YES. John i. 12. *To as many as received him, even to them that believe on his Name.* And rest upon him alone for Salvation? YES. 2 Tim. i. 12. *I know whom I have believed, he is able to keep that which I have committed unto him.* Do those who believe, receive Christ as offered in the Gospel? YES. Heb. vi. 18. *They lay hold on the Hope set before them.* Is true

true Faith wrought in us by the Spirit of God? YES.
Gal. v. 22. *The Fruit of the Spirit is Faith.* These Things teach us,

I. That the Unbeliever is in a miserable Condition.
John iii. 36. *The Wrath of God abideth on him.*

II. That true Christians shall not be disappointed in their Expectations from a Saviour. Heb. vii. 25. *He is able to save them to the uttermost.*

S E C T. XL.

Of Repentance.

Q. 87. **W**HAT is Repentance unto Life?

A. *Repentance unto Life is a saving Grace, whereby a Sinner, out of the true Sense of his Sin, and Apprehension of the Mercy of God in Christ, doth with Grief, and Hatred of his Sin, turn from it unto God, with full Purpose of, and Endeavour after new Obedience.*

Is Repentance necessary to Salvation? YES. Luke xiii. 5. *Except ye repent, ye shall perish.* And shall those who truly repent, be saved? YES. Acts xi. 18. *It is Repentance unto Life.* Is it wrought in us by the Spirit of God? YES. Ezek. xxxvi. 27, 31. *I will put my Spirit within you, and ye shall loath yourselves for your Iniquities.* Is there a true Sense of Sin where there is Repentance? YES. Ps. li. 4. *Against thee have I sinned, and done this Evil.* And an Apprehension of the Mercy of God? YES. Ps. cxxx. 4. *With thee there is Forgiveness.* Do those that repent, grieve for Sin? YES. Acts ii. 37. *They were pricked in their Heart.* And hate it? YES. 2 Cor. vii. 11. *What Indignation it wrought in you.* And turn,

turn from it? Yes. Ezek. xviii. 30. Repent, and turn yourselves from all your Transgressions. And do they turn to God? Yes. 1 Kings viii. 48. And return unto thee with all their Heart. Is Repentance accompanied with a full Purpose of Obedience? Yes. Ps. cxix. 106. I will keep thy righteous Judgments. And constant Endeavours after it? Yes. Acts xxiv. 16. Herein da I exercise myself, to have a Conscience void of Offence. Is this new Obedience? Yes. Rom. vii. 6. That we should serve in Newness of Spirit. What do we learn from hence?

I. That impenitent Sinners shall perish. Rom. ii. 5. After thy impenitent Heart, treasurest up Wrath against the Day of Wrath.

II. That a thorough Reformation is a good Evidence of the Sincerity of our Repentance. Ps. cxix. 59. I thought on my Ways, and turned my Feet unto thy Testimonies.

S E C T. XLI.

Of Gospel Ordinances.

Q. 88. W H A T are the outward Means whereby Christ communicates to us the Benefits of Redemption?

A. The outward and ordinary Means whereby Christ communicates to us the Benefits of Redemption, are his Ordinances, especially the Word, Sacraments, and Prayer, all which are made effectual to the Elect for Salvation.

Hath Jesus Christ a Church in the World? Yes. Mat. xvi. 18. Upon this Rock I will build my Church. Hath he appointed Ministers in it? Yes. Eph. iv. 11. He gave some Pastors and Teachers. Is it their Work

Work to administer holy Ordinances? YES. 1 Cor. iv. 1. *They are Stewards of the Mysteries of God.* Are the chief of these the Word, Sacraments, and Prayer? YES. Acts ii. 42. *They continued stedfastly in the Apostles Doctrine, and in breaking of Bread, and in Prayers.* Should we join Praises with them? YES. Col. iii. 16. *Teaching one another in Psalms, Hymns, and spiritual Songs.* Are these the ordinary Means whereby Christ communicateth to us the Benefits of Redemption? YES. Rom. x. 14. *How shall they believe in him, of whom they have not heard.* Are they effectual to the Salvation of all who partake of them? NO. Luke xiii. 26, 27. *We have eaten and drank in thy Presence, and thou hast taught in our Streets: But he shall say, depart from me all ye Workers of Iniquity.* Will they be effectual to the Salvation of the Elect? YES. 1 Thes. i. 4, 5. *Knowing your Election of God: For our Gospel came not unto you in Word only, but also in Power.* Doth God make them effectual to their Salvation? YES. 1 Cor. iii. 6. *God gave the Increase.* What do we infer from hence?

I. That a great Trust is committed to the Ministers of the Gospel. 1 Tim. vi. 20. *Keep that which is committed to thy Trust.*

II. That they should apply themselves to the Faithful Discharge of it. Acts vi. 4. *We will give ourselves continually to Prayer, and to the Ministry of the Word.*

III. That Christians should attend constantly upon holy Ordinances. Heb. x. 25. *Not forsaking the assembling of ourselves together.*

S E C T. XLII.

Of the Word.

Q. 89. HOW is the Word made effectual to Salvation?

A. The Spirit of God maketh the reading, but especially the preaching of the Word, an effectual Means of convincing and converting Sinners, and of building them up in Holiness and Comfort, through Faith unto Salvation.

Q. How is the Word to be read, and heard, that it may become effectual to Salvation?

A. That the Word may become effectual to Salvation, we must attend thereunto with Diligence, Preparation, and Prayer, receive it with Faith and Love, lay it up in our Hearts, and practice it in our Lives.

Should the Word of God be read in the publick Congregation? YES. Luke iv. 16. He went into the Synagogue on the Sabbath-Day, and stood up for to read. And expounded? YES. Luke iv. 21. This Day is the Scripture fulfilled in your Ears. And preached? YES. 2 Tim. iv. 2. Preach the Word. Are Sinners convinced by it? ACTS ii. 37; When they heard this, they said, Men and Brethren, what must we do? And converted? YES. James i. 18. Of his own Will begat he us with the Word of Truth. Are Christians built up by it? YES. ACTS xx. 32. The Word of his Grace is able to build you up. In Holiness? YES. Eph. iv. 12. For the perfecting the Saints. And Comfort? YES. 1 Thes. i. 6. Having received the Word with Joy in the Holy Ghost. Will this through Faith be effectual to their Salvation? YES. Rom. i. 16. The Gospel of Christ is the Power of God to Salvation, to every one that believeth. Can Ministers give Efficacy to the Word? NO. 1 Cor. iii. 7.

iii. 7. Neither is he that planteth any Thing. But doth it derive its Efficacy from the Spirit of God? YES.
 2 Cor. iii. 3. Ye are the Epistles of Christ, written with the Spirit of the living God. Should we regard the Manner in which we hear the Word? YES.
 Luke viii. 18. Take heed how ye hear. Should we prepare for it? YES. 1 Pet. ii. 1, 2. Lay aside all Malice, as new-born Babes desire the sincere Milk of the Word. Should we attend to it with Diligence? YES. Acts. x. 33. We are all here present, to hear all Things that are commanded thee of God. Should we join Prayer with hearing the Word? YES. Acts ii. 42. They continued in Prayer. Should we receive it with Faith? YES. Heb. iv. 2. The Word did not profit them, not being mixed with Faith. And with Love? YES. 2 Thes. ii. 10. They received not the Love of the Truth, that they might be saved. Should we lay it up in our Hearts? YES. Col. iii. 16. Let the Word of Christ dwell richly in you. And practice it in our Lives? YES. James i. 22. Be ye Doers of the Word. What do these Things teach us?

I. That unprofitable Hearers are in a sad Case. Luke xiii. 7. Cut it down, why cumbereth it the Ground?

II. That want of due Attendance to the Word, hinders the Efficacy of it. Mat. xiii. 22. The Cares of this World, and the Deceitfulness of Riches, choak the Word.

S E C T. XLIII.

Of Sacraments. Their Nature, Efficacy, and Number.

Q. 91. HOW do the Sacraments become effectual Means of Salvation?

A. The Sacraments become effectual Means of Salvation, not from any Virtue in them, or in him that doth

doth administer them, but only by the Blessing of Christ, and the working of the Spirit in them, that by Faith receive them.

Q. 92. What is a Sacrament?

A. *A Sacrament is an holy Ordinance, instituted by Christ, wherein by sensible Signs, Christ, and the Benefits of the new Covenant, are represented, sealed, and applied to Believers.*

Q. 93. Which are the Sacraments of the New Testament?

A. *The Sacraments of the New Testament are, Baptism, and the Lord's Supper.*

Is there an outward and sensible Sign in a Sacrament? Yes. Mat. xxvi. 26. *Jesus took Bread.* Is Christ represented therein? Yes. Mat. xxvi. 26. *This is my Body.* And the Benefits of the new Covenant? Yes. Mat. xxvi. 28. *This is my Blood of the New Testament, shed for the Remission of Sins.* Are these also sealed and applied in a Sacrament? Yes. Luke xxiii. 19. *This is my Body which is given for you.* Are Sacraments effectual to Salvation, from any natural Virtue in them? No. 1 Pet. iii. 21. *Baptism doth now save us, not the putting away of the Filth of the Flesh, but the Answer of a good Conscience.* Can he that administers them, give Efficacy to them? No. 1 Cor. iii. 7. *Neither is he that watereth any Thing.* Will the Blessing of Christ and his Spirit, make them effectual to Salvation? Yes. 1 Cor. xiii. 13. *By one Spirit are we all baptized into one Body.* Doth he make them effectual to those only that by Faith receive them? Yes. Mark xvi. 16. *He that believeth and is baptized, shall be saved.* Hath Christ instituted Baptism? Yes. Mat. xxviii. 19. *Go teach all Nations, baptizing them.* And the Lord's Supper? Yes.

1 Cor.

I Cor. xi. 23. *I have received of the Lord, that which I delivered unto you. Hence we learn,*

I. That Christians should not neglect Sacraments instituted by Christ. Mat. xxviii. 20. *Teaching them to observe all Things whatsoever I have commanded you.*

II. That they may expect his Blessing upon them. Mat. xxviii. 20. *Lo I am with you alway to the End of the World.*

III. That other Sacraments appointed by Men should be rejected. Mat. xv. 9. *In vain do they worship me, teaching the Commandments of Men.*

S E C T. XLIV.

Of Baptism.

Q. 94. WHAT is Baptism?

A. *Baptism is a Sacrament, wherein the washing with Water, in the Name of the Father, of the Son, and of the Holy Ghost, doth signify and seal our ingrafting into Christ, and partaking of the Benefits of the Covenant of Grace, and our Engagement to be the Lord's.*

Q. 95. To whom is Baptism to be administer'd?

A. *Baptism is not to be administer'd to any that are out of the visible Church, till they profess their Faith in Christ, and Obedience to him; but the Infants of such as are Members of the visible Church, are to be baptized.*

Is the outward and sensible Sign in Baptism, washing with Water? YES. *Acts x. 47. Can any Man forbid Water, that these should not be baptized.* Is this to be done in the Name of the Father, Son, and Holy Christ?

Ghost? YES. Mat. xxviii. 19. *Baptizing them in the Name of the Father, Son, and Holy Ghost.* Doth this signify and seal our ingrafting into Christ? YES. Rom. vi. 3, *We were baptized into Jesus Christ.* And our partaking of the Benefits of the Covenant of Grace? YES. Acts ii. 38. *Repent and be baptized every one of you, for the Remission of Sins.* And our Engagement to be the Lord's? YES. Gal. iii. 27. *As many of you as have been baptized into Christ, have put on Christ.* Is Baptism to be administer'd to all? NO. Acts viii. 37. *If thou believest, thou mayst be baptized.* Is it to be administer'd to those who profess their Faith in Christ? YES. Acts viii. 12. *When they believed, they were baptized.* May the Infants of such be baptized? YES. 1 Cor. vii. 14. *Your Children are holy.* Hence we infer,

I. That Believers should forsake all Sin. Rom. vi. 4. *Baptized into his Death, that we should walk in newness of Life.*

II. That they should love one another. 1 Cor. xii. 13. *Baptized into one Body.*

III. That the Children of pious Parents enjoy great Privileges. Gen. xvii. 7, *I will be a God to thee, and to thy Seed.*

S E C T. XLV.

Of the Lord's Supper.

Q. 96: **W**HAT is the Lord's Supper?

A. *The Lord's Supper is a Sacrament, wherein, by giving and receiving Bread and Wine according to Christ's Appointment, his Death is shewed forth, and the worthy Receivers are (not after a corporal and carnal Manner, but) by Faith made Partakers of his.*

his Body and Blood, with all his Benefits, to their spiritual Nourishment, and Growth in Grace.

Q. 97. What is required to the worthy receiving of the Lord's Supper?

A. It is required of them that would worthily partake of the Lord's Supper, that they examine themselves of their Knowledge to discern the Lord's Body, of their Faith to feed upon him, of their Repentance, Love and new Obedience; lest coming unworthily, they eat and drink Judgment to themselves.

Is Bread to be used in the Sacrament of the Lord's Supper? YES. 1 Cor. xi. 23. *The Lord Jesus took Bread.* Should it be blessed? YES. ver. 24. *And when he had given Thanks.* And broken? YES. ver. 24. *He brake it.* Should it be given to Christians, and eaten by them? YES. ver. 24. *Take, eat, this is my Body.* Should this be done in Remembrance of a Saviour? YES. ver. 24. *This do in Remembrance of me.* Should Wine be us'd in this Sacrament? YES. ver. 25. *After the same manner he took the Cup.* Should it be blessed? YES. Mark xiv. 23. *He took the Cup, and when he had given Thanks.* Should it be given to all that receive the Bread, to drink of it? YES. Mark xiv. 23. *He gave it to them, and they all drank of it.* Is the Death of Christ shewed forth in this Sacrament? YES. 1 Cor. xi. 26. *Ye do shew forth the Lord's Death.* Is the Bread and Wine changed into the real Body and Blood of Christ? NO. 1 Cor. xi. 26. *As often as ye eat this Bread, and drink this Cup.* But are the worthy Receivers made Partakers of his Body and Blood? YES. 1 Cor. x. 16. *It is the Communion of the Body of Christ, and of the Blood of Christ.* With all his Benefits? YES. 1 Cor. xi. 24, 25. *This is my Body broken for you, and the New Testament in my Blood.* Shall this promote their spiritual Nourishment and Growth in Grace?

Grace? Yes. John vi. 55. *My Flesh is Meat indeed, my Blood is Drink indeed.* Should we examine ourselves before we come to this Ordinance? Yes. 1 Cor. xi. 28. *Let a Man examine himself, so let him eat.* Should we understand the Nature and Design of it before we partake of it? Yes. 1 Cor. xi. 29. *He eateth and drinketh unworthily, not discerning the Lord's Body.* Should we examine whether we have Faith to feed upon Christ? Yes. John vi. 53. *Except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you.* Is Repentance necessary in order to our worthy receiving the Lord's Supper? Yes. Acts ii. 38, 41, 42. *And Peter said, Repent: Then they gladly received his Word, and continued in breaking of Bread.* And Love to all the Saints? Yes. 1 Cor. x. 17. *We being many, are one Bread, and one Body, for we all partake of that one Bread.* Should those who come to this Ordinance, lead holy Lives? Yes. 2 Tim. ii. 19. *Let every one that nameth the Name of Christ, depart from Iniquity.* And behave themselves with Reverence and Seriousness, during the Time of the Administration? Yes. Heb. xii. 28. *Let us serve God acceptably, with Reverence and godly Fear.* Is unworthy receiving a great Sin? Yes. 1 Cor. xi. 27. *It is being guilty of the Body and Blood of Christ.* Will it be severely punished? Yes. 1 Cor. xi. 29. *He eateth and drinketh Judgment to himself.* These Things teach us.

I. That this Sacrament shoul be accompanied with solemn Praises. Mat. xxvi. 30. *And when they had sung an Hymn, they went out.*

II. And with Acts of Charity. 2 Cor. viii. 7. 9. *Abound in this Grace also; for our Lord Jesus Christ, tho' he was rich, for our Sakes became poor.*

III. That after we have received the Lord's Supper, we should consider how we behav'd ourselves therein.
1. Cor..

I Cor. xi. 31. *If we should judge ourselves, we should not be judged.*

S E C T. XLVI.

Of Prayer. The Lord's Prayer.

Q. 98. WHAT is Prayer ?

A. *Prayer is an Offering up of our Desires to God, for Things agreeable to his Will, in the Name of Christ, with Confession of our Sins, and thankful Acknowledgment of his Mercies.*

Q. 99. What Rule hath God given for our Direction in Prayer ?

A. *The whole Word of God is of Use to direct us in Prayer : But the special Rule of Direction, is that Form of Prayer which Christ taught his Disciples, commonly called the Lord's Prayer.*

Q. 100. What doth the Preface of the Lord's Prayer teach us ?

A. *The Preface of the Lord's Prayer, which is, Our Father which art in Heaven, teacheth us to draw near to God with all holy Reverence and Confidence, as Children to a Father, able and ready to help us ; and that we should pray with, and for others.*

Is Prayer an offering up our Desires to God ? YES.
Ps. clxv. 19. *He will fulfil the Desire of them that fear him.* Should we pray for Things agreeable to his Will ? YES. **1 John v. 14.** *If we ask any Thing according to his Will, he heareth.* And in the Name of Christ ? YES. **John xvi. 23.** *Whatsoever ye shall ask the Father in my Name, he shall give it you.* When we

we pray, should we confess our Sins ? Yes. Dan. ix. 4. *I prayed and made my Confession.* And thankfully acknowledge God's Mercies ? Yes. Phil. iv. 6. *With Thanksgiving let your Request be made known to God.* Do we need Direction in Prayer ? Yes. Rom. viii. 26. *We know not what we should pray for as we ought.* Will the Spirit of God assist us therein ? Yes. Rom. viii. 26. *He helpeth our InfirmitieS, and maketh Intercession for us.* And is the whole Word of God of Use to direct us in Prayer ? Yes. 2 Tim. iii. 16. 17. *All Scripture is given, that the Man of God may be thoroughly furnish'd unto all good Works.* But hath Christ given us a special Rule of Direction in the Lord's Prayer ? Yes. Mat. vi. 9. *After this Manner pray ye.* And may we use that Form of Words in Prayer ? Yes. Luke xi. 2. *When ye pray, say, Our Father.* Should we in Prayer go to God as our Father ? Yes. Mat. vi. 9. *Our Father which art in Heaven.* With Reverence ? Yes. Mal. i. 6. *If I be a Father, where is mine Honour ?* And with a humble Confidence ? Yes. Eph. iii. 12. *We have Boldness, and Access with Confidence.* Should we draw near to God as Children to a Father ? Yes. Gal. iv. 6. *Crying, Abba Father.* Is God able to help us ? Yes. Eph. iii. 20. *He is able to do exceeding abundantly above all we ask or think.* And is he ready to do so ? Yes. Mat. vii. 11. *How much more shall your Father give good Things to them that ask him ?* Should we pray with others ? Yes. Acts xii. 12. *Many were gathered together praying.* And for them ? Yes. 1 Tim. ii. 1. *I exhort that Prayers be made for all Men.* What may we learn from hence ?

I. That a due Regard is to be had to the Manner of our Prayers. James iv. 3. *Ye ask, and receive not, because ye ask amiss.*

II. That

II. That we should consult the Scriptures for Direction how to pray. Ps. cxix. 105. *Thy Word is a Lamp unto my Feet.*

S E C T. XLVII.

Of Sanctifying God's Name.

Q. 101. **W**HAT do we pray for in the first Petition?

A. In the first Petition, which is, Hallowed be thy Name, we pray, that God would enable us, and others, to glorify him in all that whereby he makes himself known, and that he would dispose all Things to his own Glory.

Hath God made himself known to us by his Names and Titles? Yes. Exod. xxxiv. 5, 6. He proclaimed his Name, *The Lord God gracious and merciful.* And by the Things that he hath made? Yes. Ps. xix. 1. *The Heavens declare the Glory of God.* And by the Works which he doth? Yes. Ps. ix. 16. *The Lord is known by the Judgments which he executeth.* Is God known by his Word and Ordinances? Yes. Ps. lxxvi. 1. *In Judah God is known, his Name is great in Israel.* Hath God manifested himself unto us by his Son? Yes. Heb. i. 3. *He is the Brightness of his Glory, and the express Image of his Person.* Should we pray that God would enable us to glorify him in the Discoveries he hath made of himself to us? Yes. Ps. lxxxvi. 11, 12. *Unite my Heart to fear thee, and I will glorify thy Name for evermore.* Should we pray that others also might thus glorify God? Yes. Ps. lxvii. 5. *Let all the People praise thee.* And that he would dispose all Things to his own Glory? Yes. John xii. 28. *Father, glorify thy Name.* What may we infer from hence?

I. That

I. That it should be the Concern of every good Man, that God might be glorified. 1 Pet. iv. 11. *That God in all Things might be glorified.*

II. That Christians should abound in the Fruits of Righteousness. Phil. i. 11. *Which are by Jesus Christ to the Glory of God.*

S E C T. XLVIII.

Of God's Kingdom.

Q. 102. **W**HAT do we pray for in the second Petition?

A. In the second Petition, which is, Thy Kingdom come, we pray, that Satan's Kingdom may be destroyed, and that the Kingdom of Grace may be advanced, ourselves and others brought into it, and kept in it, and that the Kingdom of Glory may be hastened.

Hath Satan a Kingdom in the World? Yes. 2 Cor. iv. 4. *He is the God of this World.* Have we Encouragement to pray for the Destruction of it? Yes. Rom. xvi. 20. *And the God of Peace shall bruise Satan under your Feet.* Should we pray for the Propagation of the Gospel? Yes. 2 Thes. iii. 1. *Pray for us, that the Word of the Lord may have free Course.* And for a glorious State of the Church here on Earth? Yes. If. lxii. 7. *Give him no Rest, till he make Jerusalem a Praise in the Earth.* Doth God set up his Kindom in the Hearts of his People? Yes. Luke xvii. 21. *The Kingdom of God is within you.* Should we pray that it might be set up in our Hearts? Yes. Luke xi. 2. *Thy Kingdom come.* And in the Hearts of others? Yes. Rom. x. 1. *My Prayer to God is, that Israel might be saved.* Should we pray that

that we may be kept in this Kingdom. YES. 1 Thes. iii. 12, 13. *The Lord establish your Hearts in Holiness before God, at the Coming of the Lord Jesus Christ.* Should we pray that the Kingdom of Glory might be hastened? YES. 2 Pet. iii. 12. *Looking for, and hastening unto the Coming of the Day of the Lord.* What do these Things teach us?

I. To value the Gospel. Mat. ix. 35. *Preaching the Gospel of the Kingdom.*

II. That all good Christians will rejoice at the Enlargement of the Church of God. Acts xi. 18. *When they heard these Things, they glorified God.*

S E C T. XLIX.

Of doing the Will of God.

Q. 103. WHAT do we pray for in the third Petition?

A. In the third Petition, which is, Thy Will be done on Earth, as it is in Heaven; we pray, That God by his Grace, would make us able and willing to know, obey, and submit to his Will in all Things, as the Angels do in Heaven.

Is God's revealed Will the Rule of our Duty? YES. Deut. xxix. 29. *The Things which are revealed belong to us, that we may do the Words of this Law.* Should we desire to know it? YES. Col. i. 9. *That ye might be filled with the Knowledge of his Will.* And should we pray for Grace to enable us to do it? YES. Col. iv. 12. *That ye might stand complete in all the Will of God.* Doth God do all Things according to the Counsel of his Will? YES. Eph. i. 11. *He worketh all Things according to the Counsel of his Will.* Should we

we pray that we might be enabled entirely to submit to it? Yes. Col. i. 11. *Strengthened with all Might unto all Patience and Long-suffering.* Do the Angels in Heaven do and submit to the Will of God in all Things? Yes. Ps. ciii. 20, 21. *They do his Pleasure, hearkening to the Voice of his Word.* Hence we learn,

I. That Men are naturally unwilling to comply with the Will of God. Rom. viii. 7. *The carnal Mind is Enmity against God.*

II. That God can make us both willing and able, to obey and submit to his Will. Phil. ii. 13. *God worketh in you to will and to do.*

III. That good Men are resign'd to the Divine Government and Conduct. Acts ix. 6. *Lord, what wilt thou have me to do?*

S E C T. L.

Of our Daily Bread.

Q. 104. **W**HAT do we pray for in the fourth Petition?

A. In the fourth Petition, which is, Give us this Day our daily Bread, we pray, That of God's free Gift, we may receive a competent Portion of the good Things of this Life, and enjoy his Blessing with them.

Do we want the Supports and Comforts of Life? Yes. Mat. vi. 32. *Your heavenly Father knoweth, that ye have need of these Things.* Do we deserve them? No. Gen. xxxii. 10. *I am not worthy of the least of all thy Mercies.* Can we procure them ourselves?

selves? No. Deut. viii. 17. *Say not my Power, and the Might of my Hand have gotten me these Things.* Are they God's free Gift? Yes. Ps. cxlv. 15. *Thou givest them their Meat in due Season.* Should we pray unto him for a competent Portion of them? Yes. Prov. xxx. 8. *Feed me with Food convenient.* Should we esteem that to be so which he gives us? Yes. Heb. xiii. 5. *Be content with such Things as you have.* Doth God ordinarily bestow these Things upon us, without the diligent Use of proper Means for obtaining of them? No. Prov. x. 4. *The Hand of the Diligent maketh rich.* Will they be useful and comfortable unto us without the Blessing of God upon them? No. Prov. x. 22. *The Blessing of the Lord maketh rich, and he addeth no Sorrow with it.* Is Prayer a proper Means to obtain it? Yes. Mat. vi. 11. *Give us this Day our daily Bread.* These Things teach us,

I. That all the Enjoyments of Life are in the Hand of God. Ps. xxiv. 1. *The Earth is the Lord's, and the Fulness thereof.*

II. That we should thankfully acknowledge his Kindness, in bestowing of them upon us. 1 Tim. iv. 4. *It is to be received with Thanksgiving.*

III. That is a great Judgment, if God denies his Blessing with them. Mal. ii. 2. *I will curse their Blessings.*

S E C T. LI.

Of Forgiveness of Sins.

Q. 105. **W**HAT do we pray for in the fifth Petition?

A. *In the fifth Petition, which is, And forgive us our Debts, as we forgive our Debtors; we pray that God for Christ's Sake, would freely pardon all our Sins, which we are the rather encouraged to ask, because, by his Grace, we are enabled from the Heart to forgive others.*

E.

Are

Are we guilty of many Sins ? YES. James iii. 2. *In many Things we offend all.* Doth God forgive Sin ? YES. Ps. cxxx. 4. *There is Forgiveness with thee.* Doth he do this freely ? YES. If. xliii. 25. *I am he that blotteth out thy Transgressions for my own Sake.* Is this thro' Christ ? YES. Eph. i. 7. *In whom we have the Forgiveness of Sins.* Should we confess our Sins ? YES. 1 John i. 9. *If we confess our Sins, he will forgive us.* Should we pray for the Pardon of them ? YES. Ps. li. 1. *Blot out my Transgressions.* And that God would give us the Comfort of it ? YES. Ps. li. 8. *Make me to hear Joy and Gladness.* Should we forgive others ? YES. Col. iii. 13. *For-giving one another.* May we then hope to be forgiven ? YES. Mat. vi. 14. *If you forgive Men their Tres-pas-ses, your Heavenly Father will also forgive you.* Hence we learn,

I. That the Mercy of God is very great. Heb. viii. 12. *I will be merciful to their Unrighteousness.*

II. To forgive Injuries, maketh us like to God himself, Mat. v. 44, 45. *Do Good to them that hate you, that ye may be the Children of your Father which is in Heaven.*

III. That if Men live in Hatred and Malice, it will bring Destruction upon them. Mat. xviii. 34, 35. *He delivered him to the Tormentors : So shall my Father do unto you, if ye from your Hearts forgive not every one his Brother their Trespasses.*

S E C T. LII.

Of Temptation.

Q. 106. **W**HAT do we pray for in the sixth Petition ?

A. *In the sixth Petition, which is, And lead us not into Temptation, but deliver us from Evil ; we pray That God would either keep us from being tempted to Sin, or support and deliver us, when we are tempted.*

Doth

Doth Satan tempt Men to Sin? YES. Mat. iv. 3. *The Tempter came to him.* And an inordinate Desire after worldly Riches? YES. 1 Tim. vi. 9. *They that will be rich, fall into Temptation.* And a Fear of temporal Calamities? YES. Mat. xiii. 21. *When Tribulation ariseth, he is offended.* Doth the evil Disposition which there is in the Minds of Men, tempt them to do that which is evil? YES. James i. 14. *Every Man is tempted, when he is drawn away of his own Lust.* Should we pray that God would keep us from Temptation? YES. Mat. xxvi. 41. *Watch and pray that ye enter not into Temptation.* And that he would support us under it? YES. 1 Cor. x. 13. *He will not suffer us to be tempted above what we are able to bear.* Should we pray that God would deliver us out of it? YES. 2 Cor. xii. 8. *For this Thing I besought the Lord thrice.* Hence we infer,

- I. That Christians should at all Times be upon their Guard. Eph. vi. 13. *Take unto you the whole Armour of God, that ye may be able to stand.*
- II. That the Power and Grace of God can preserve his People. Jude 24. *He is able to keep us from falling.*
- III. That the Saints in Heaven are happy. Rev. xxi. 4. *The former Things are passed away.*

S E C T. LIII.

The Conclusion of the Lord's Prayer.

Q. 107. **W**HAT doth the Conclusion of the Lord's Prayer teach us?

A. *The Conclusion of the Lord's Prayer, which is, For thine is the Kingdom, and the Power, and the Glory, for ever, Amen, Teacheth us to take Encouragement in Prayer from God only, and in our Prayers to praise him, ascribing Kingdom, Power, and Glory to him; and in Testimony of our Desire and Assurance to be heard, we say, Amen.*

De

Do we deserve to have our Prayers heard? No. Dan. ix. 18. *We do not present our Supplications before thee for our Righteousness.* But is God absolute Lord and Sovereign over all? Yes. 1 Chron. xxix. 11. *Thine is the Kingdom, O Lord.* Can he do what he pleaseth? Yes. Ps. cxxxv. 6. *Whatsoever the Lord pleased, that did he.* Is he infinitely glorious? Yes. 1 Chron. xxix. 11. *Thine is the Glory.* Will God ever be thus great, powerful, and glorious? Yes. Mal. iii. 6. *I am the Lord, I change not.* May we from hence take Encouragement to pray unto God? Yes. 2 Chron. xx. 6, 12. *Thou art God in Heaven, thou rulest over all, in thy Hand is Power and Might, our Eyes are upon thee.* When we pray, should we praise God? Yes. 1 Tim. ii. 1. *I exhort that Prayers, Intercessions, and giving of Thanks be made.* Should we ascribe the Kingdom, the Power, and the Glory to him? Yes. Rev. v. 13. *Blessing, and Honour, and Glory be unto him.* And should we desire to have our Prayers heard? Yes. Ps. lxi. 1. *Attend unto my Prayer.* And may we hope they shall be heard? Yes. 1 John v. 15. *We know that we have the Petitions that we desired of him.* In Testimony of this, should we say, Amen? Yes. Ps. cvi. 48. *Let all the People say, Amen.* These Things teach us,

I. That the best Arguments in Prayer are taken from God himself. Dan. ix. 19. *Hear, O Lord, for thy own sake.*

II. That those are in a miserable Condition, that pray unto Idols and false Gods. Is. xlvi. 6, 7. *He maketh a God, yet can he not answer, nor save him out of his Trouble.*

III. That publick Prayers should be in a Language which the People understand. 1 Cor. xiv. 16. *Else how shall he that occupieth the Room of the Unlearned, say, Amen.*

P O S T S C R I P T.

Since the foregoing Sheets were printed off, it was thought proper to add this further Assistance, by acquainting the young Reader with the Meaning of several Expressions therein made use of. If hereby he should have a clearer Knowledge of the important Doctrines of our holy Religion, let him bleſs GOD for inclining the Heart of the late excellent Dr. Watts, to condescend to write Notes upon the Catechism: For as they first gave the Hint, so they are the Foundation of the following EXPLICATION of less common Words and Phrases in the Assembly's Shorter Catechism.

* * * The Figures refer to the Answers in the Catechism.

1. **MAN.** Every Person, even thyself, O Learner.

Chief End. The main Business of Life, which we were made for, and should mind most of all.

To glorify God. To think and speak of, to love and obey God; as the most glorious and most excellent Being.

To enjoy God. To rejoice and be happy in his Presence and Love.

For ever. Always, without End.

2. *Rule.* A Law or Order directing and commanding us.

Scriptures. Holy Writings. The Bible.

Old and New Testament. The two Parts of Scripture, which might more properly be called the Old and New Covenant, or the Law and the Gospel.

3. *Principally.* Chiefly, mainly, more than any thing else.

4. *A Spirit.* A Being that has Understanding and Will, which thinks, chooses, and determines; but without Shape or Parts, nor can be seen with the Eyes.

5. *Infinite.* Without Bounds, or Limits.

Eternal. Without Beginning or Ending.

6. *Three Persons in the Godhead.* Three to whom these personal Words, *I, Thou and He*, are applied in Scripture, and yet the one true Godhead is ascribed to each of them.

7. *Fore-ordained whatsoever comes to pass.* Appointed to bring to pass all that is Good, and to permit what is Evil.

8. *Execute.* Do, fulfil, perform, or bring to pass.

9. *The Word of his Power.* His powerful Word.

10. *Male and Female.* Man and Woman.

The Image of God. Likeness to God. See 35.

12. *Covenant of Life upon Condition of perfect Obedience.* A Promise to bestow everlasting Life if Man continued to obey God perfectly without Sinning.

Tree of Knowledge of Good and Evil. A Tree in the Garden of Eden, so called, because by eating of it contrary to the Command of God, *Adam* knew what *Good* he had lost, and what *Evil* he had brought upon himself.

13. *First Parents.* *Adam* and *Eve*, from whom all Mankind came.

Freedom of their own Will. The Liberty of choosing for themselves, whether they would obey God or no.

Estate. Condition, Situation, Circumstances.

14. *Conformity to the Law.* Being and doing what the Law requires.

Transgression of the Law. Being or doing what the Law forbids.

15. *Forbidden Fruit.* Fruit of the Tree of Knowledge. See 12.

16. *Posterity.* Children and Grand-Children, and all that proceed or are born from them.

Descending from him by ordinary Generation. Proceeding from him according to the usual Way of Children coming from their Parents.

17. *The Fall.* *Adam's Sin* so called, because he fell from the Favour of God, by falling from his Obedience to him.

18. *Guilt of Adam's first Sin.* This must at least signify our Concern in, or being affected thereby, so far as to be justly exposed to Pain and Sorrow by Reason thereof; an awful Token of God's Displeasure against us on the Account of that Sin.

Original Righteousness. The good Inclinations that belonged to Man's Nature when God first created him.

Original Sin. Evil Inclinations which are born with every Child of *Adam* since the Fall.

19. *Miseries.*

19. *Miseries.* Afflictions, Pains, Calamities.

Communion with God. Friendly Converse with him, or receiving Blessings from him.

Curse of God. When a Creature is devoted or given up to Pain, or Shame, or Death, by God himself.

20. *Eternity.* Before Time began.

Elected. Chosen, separated, taken apart from others.

Covenant of Grace. The merciful Establishment of God to save Men; called also, *The New Covenant, or the Gospel.*

Salvation. Deliverance of Men from Hell and Sin, and bringing them to Heaven.

Redeemer. One that frees from Bondage and Misery by paying a Price, or by an Act of Power, or both.

21. *God's Elect.* Those whom God has chosen from the rest of Mankind for his own People, to make them holy and happy.

Jesus. A Saviour.

Christ. Anointed or appointed of God.

23. *The Offices of Christ.* The special Works or Business which God appointed him to perform.

Humiliation and Exaltation. Explained in A. 27 and 28.

24. *Prophet.* One that God employs to declare his Will, and sometimes maketh known what shall come to pass hereafter.

To reveal. To make known what was secret or unknown.

25. *Priest.* One that offereth up Sacrifices to God.

A Sacrifice. Some living Creature slain, and offered up to God, by his own Appointment, to answer for some Offence committed against him.

To satisfy Divine Justice. To make compleat Amends for the Dishonour which the Sin of Man hath done to the Authority and Justice of God as a Governor.

To reconcile. To make Friends, to bring Man into the Favour of God again.

Intercession. Pleading or Praying for another.

26. *King.* A chief Ruler.

Subduing us to himself. Making of us willing to obey him as our Lord and King.

27. *The cursed Death of the Cross.* So called, because it is written, *Cursed is every one that is hanged on a Tree.* Gal. iii. 13. Deut. xxi. 23. i. e. Devoted to Shame as well as to Death.

28. *Sitting at the Right Hand of God.* Having Power and Authority over all Things given him by God the Father.

29. *Redemption.* Deliverance from Sin and Misery.

Effectual Application of the Redemption of Christ. The powerful bestowing, giving, or conveying of the Benefits of this Redemption to us.

30. *Faith.* Trust in Christ, or receiving him as proposed to us in the Gospel. See A. 86.

Uniting us to Christ. Making us one with Christ, as the Head and Members are one. See 37.

31. *To convince us.* To make us sensible.

Renewing our Wills. Changing our old sinful Inclinations and giving us new and holy Inclinations.

Embrace Jesus Christ. To receive him in all his Offices, as our Prophet, our Priest, our King, our Example, &c.

Gospel. The Covenant of Grace, or the Proposal of Pardon and eternal Life to Sinners, or the Promise of it to those who repent and believe in Christ. See 20.

32. *To justify.* To pardon Sin, to account a Person as Righteous, and so receive him into the Favour of God.

To adopt. To take one that is a Stranger to be a Son, and take Care of him accordingly.

To sanctify. To make our Sinful Nature holy.

Benefits. Privileges, special Favours.

33. *Free Grace.* Free and undeserved Favour.

Imputed to us. Reckon'd to our Account and Advantage.

34. *Whole Man.* Our Thoughts, Memory, Will, Affections, and all our Faculties.

The Image of God, i. e. The Likeness of his Holiness.

To die unto Sin. To hate and forsake all Sin.

To live unto Righteousness. To follow after Righteousness and Holiness both in Heart and Life.

35. *Conscience.* That Faculty of the Soul whereby we pass a Judgment concerning our Actions, whether they are right or wrong, good or evil; which accuseth or excuseth us accordingly.

Joy in the Holy Ghost. Holy Rejoicing wrought in us by the Spirit of God.

Increase of Grace. Growing in Holiness, &c.

Perseverance. Continuance, constantly going on.

36. *Glory.* State of perfect Holiness, Honour, and Happiness in Heaven.

United to Christ. i. e. As the Members are reckon'd one with the Head. See 30.

The Resurrection. Rising from the Dead at the last Day.

38. *Believers.* Those who receive Christ in his Offices, or trust in him as a Prophet, a Priest, and a King.

Acknowledged. Owned for the Children of God.

Acquitted. Freed from all Charges and Punishment of Sin.

Blessed. Happy.

To all Eternity. Always, Without End.

39. *Duty.* What one is obliged or ought to do.

40. *Moral Law.* The Law which directs our Manners, or our Duty to God and Man, in Temper and Behaviour, and is a Rule for all Mankind.

41. *Summarily comprehended.* Contained in short.

Commandments. Orders, Rules for Behaviour.

42. *Sum.* Substance, Matter, Meaning.

To love our Neighbours as ourselves. To wish well, and do to others as we think they ought to do to us in the like Case.

43. *Preface.* One or more Sentences which go before to bring in something else afterwards.

Egypt, the House of Bondage. The Land, Country, Nation, where the Israelites were made Bondmen and Slaves.

44. *Lord.* Owner, Governor, Ruler.

47. *To worship God.* To love, trust, believe, reverence, or fear God, and pray to him, &c.

49. *Graven Image.* The Shape or Likeness of any Thing fashioned with a Tool, in order to worship it.

Jealous. Highly concerned for his own Honour.

Visiting the Iniquities. Punishing the Sins.

Mercy. Pity, Compassion, to undeserving Creatures.

50. *Ordinances.* Orders, Rules, Appointments of God.

Pure. Without Mixture of the Inventions of Men.

Entire. Without omitting any Part of what God has appointed.

51. *Images.* The Resemblance of any Thing made by Engraving, Painting, Carving, Casting in a Mould, or any other Way whatsoever.

52. *Annexed.* Joined, added.

Sovereignty. Highest Dominion and Authority.

Propriety. Chief Right, or special Interest in a Thing.

Zeal. Warm Concern, ardent Affection.

53. *Take God's Name in vain.* Use it in a trifling Manner without Seriousness of Mind; or when there is no need.

Not hold him guiltless. Condemn and punish him.

54. *Reverend Use.* Using with holy Fear.

Names of God. Such as, God, Lord, Jehovah, &c.

Titles of God. Such as, Lord of Hosts, Holy One of Israel, God and Father of our Lord Jesus Christ.

Attributes. The Perfections and Properties of God: Such as Truth, Holiness, Goodness, &c.

Ordinances. See 50.

55. *Prophaning or abusing.* Using it for any trifling or sinful Purposes, or casting any Dishonour upon it.

57. *Sabbath-Day.* The Day of holy Rest.

Hallowed. Sanctified or set apart for holy Uses.

59. *Resurrection of Christ.* His rising from the Dead, *Christian Sabbath.* Day of Rest for Christians from worldly Busines and Pleasure, and the Day of the publick Worship of God thro' Christ.

60. *Sanctified.* Used, or employed in an holy Manner.

Employment and Recreation. Busines, Sport and Play.

To Exercise. To do, perform, fulfil.

Works of Necessity. Eating, Drinking, taking care of Health, feeding of Cattle, &c.

Works of Mercy. Doing Kindnes to the Sick, the Miserable, the Helpless, &c.

61. *Omission.* The neglecting, not performing or doing.

62. *Challenging.* Demanding, laying Claim to.

Blessing the Sabbath. Appointing it to be a blessed Time, or a Day wherein Men shall be blessed, or receive some Benefit or Advantage to their Souls.

63. *Honour thy Father and thy Mother.* Esteem, obey them, and maintain them if needful.

64. *Honour.* Respect, Esteem, Reputation.

Superiors. Those that are above us, as Parents, Masters, Rulers.

Inferiors. Those that are below us, Sons, Daughters, Servants.

Equals. Those that are of our own Rank, as Brothers, Sisters, Neighbours.

65. *Neglecting the Honour.* Not giving, or not paying due Respect or Regard.

66. *Prosperity.* Happiness in this World, or the Blessings and Comforts of this Life.

69. *Unjustly.* Without just and good Reason.

71. *Chastity.* Modesty, Freedom from sinful Desire and wanton Behaviour.

72. *Unchaste.* Immodest, wanton, unclean.

77. *Maintaining*

77. *Maintaining and promoting of Truth.* Preserving Truth and carrying it on.

Witness-bearing. Declaring, speaking, making known the Truth when called upon to do it.

78. *Prejudicial.* Hurtful.

Injurious. What is hurtful, not right and just.

79. *Coveting.* Sinful or unreasonable Desire.

80. *Contentment.* A quiet and easy Temper of Mind in our own State and Circumstances.

Charitable. Loving or bearing Good-will to another.

Frame of Spirit. Temper, Disposition, Inclination.

81. *Discontentment.* A Temper of Mind unquiet or uneasy in our own State.

To envy. To be displeased at another's Welfare.

Inordinate Motions and Affections. Unreasonable, unlawful, and ungovern'd Desires and Wishes.

83. *Henious.* Hateful, abominable.

Aggravation. That which makes an Offence more grievous and faulty.

85. *Repentance unto Life.* Such Sorrow for Sin, such Hatred of it, and forsaking it, as is necessary to eternal Life.

Means. Ways, Methods, such as praying, reading the Scriptures, &c.

Communicate. Give or bestow.

Benefits of Redemption. Blessings of the Gospel procured by Christ. See 32.

86. *Saving Grace.* Principle or Temper in the Heart which is given us by the Favour of God, and ends in the saving of the Soul.

As he is offered to us in the Gospel, i. e. As a Prophet, as a Priest, as a King, as an Example, &c. See Believers 38.

87. *Sense of Sin.* Knowledge of, and Sorrow for Sin committed against God, and so deserving his Curse.

Apprehension. Perceiving, knowing.

Mercy of God in Christ. Mercy which is promised to us, or which God bestows on us for the Sake of Christ.

88. *Sacraments.* See Answ. 92.

Effectual. Powerful.

89. *To convince Sinners.* To make them know and believe their Sin and Danger, and the Way of Salvation.

Convert Sinners. Turn their Hearts, incline and enable them to love God, and trust in Christ.

Build them up. Make them grow, increase, improve,

90. *Preparation.* Endeavouring to put the Heart in a right Frame, or suitable Temper.

Faith. Belief, being persuaded it is God's Word.

91. *Virtue.* Sufficient Power.

Administer. Perform or distribute by way of Office.

Blessing of Christ. Christ's Powerful Influence for our Good.

92. *Instituted.* Appointed, commanded.

Sensible Signs. Marks or Tokens that are perceived by the Senses, *viz.* Seeing, Feeling, Tasting.

New Covenant. The Covenant of Grace, or the Gospel.

Represented. Set forth in a lively Manner as in a Picture of Resemblance.

Sealed. Assured to us, as the Possession of a House or Land is made sure to a Person by a Seal set to a Writing.

Apply'd. Conveyed, given.

Believers. Those who trust in Christ, or have Faith in him.

93. *New Testament.* Gospel, or Covenant of Grace.

See 2.

94. *Ingrafting into Christ.* Our Entrance into Christianity, or Union to Christ.

To be the Lord's. To be entirely given up to the Service of Christ, and to his Disposal.

95. *Administer.* See 91.

Visible Church. All that profess the true Religion with their Lips, and openly practise it in their Life, are the Members which make up the *visible Church*.

"Tis called *visible*, because 'tis to be seen by Men ; whereas the *invisible Church* is made up of those who have true Religion in the Heart, which God only knows and sees.

96. *Worthy Receivers.* Those who are fit to receive the Lord's Supper, and do receive it in a right Manner.

Corporal. Bodily.

Carnal. Fleshly.

Partakers of his Body and Blood. United to Christ, and Partakers of the Blessings procur'd by his Death.

Spiritual Nourishment and Growth in Grace. The Soul's Increase or Improvement in Holiness.

97. *Worthily partake.* Eat and drink of the Bread and Wine with a Heart prepared for it. See Preparation, 90.

To discern the Lord's Body. To know and seriously consider, that the Bread and Wine represent the Body and Blood of Christ.

To feed upon Christ by Faith. To receive and derive Blessings from him by trusting in him.

Unworthily. Not having a fit Temper of Mind.

Eat and drink Judgment. Make themselves liable to the Displeasure of God by eating and drinking the Bread and Wine unworthily.

98. *In the Name of Christ.* Hoping to obtain Mercy for the Sake of Christ.

99. *Note,* It were to be wished that the Reverend Authors had declared this Form of Prayer not to be so complete a Pattern for Christians in all Ages, since Christ did not here teach his Disciples to pray *in his Name* as he did afterward. See *John xvi. 23. 24.*

100. *Reverence and Confidence.* Fear and Hope.

101. *Petition.* Humble Desire to a Superior.

Hallowed. Honoured as becomes the Name of God.

102. *Satan's Kingdom.* The Dominion or Power of the Devil over Men.

Kingdom of Grace. The merciful Dominion or Government of God and Christ among Men.

Kingdom of Glory. The Dominion or Government of God among Saints in Heaven, especially after the Day of Judgment.

104. *A competent Portion.* A sufficient Share.

The Blessing of God. The Favour of God, which alone can make the Creatures comfortable and useful to us.

106. *Temptation.* Any thing that inclines, or persuades us to Sin, or that discourages us from Duty, or that becomes an Occasion or Means of our offending God.

Support and deliver, &c. Keep us from sinning when we are tempted to it.

107. *Conclusion.* The Close or End.

Ascribing. Owning, Acknowledging as due.

Testimony. Witness.

Amen. A Wish and Hope that it may be as we ask.

E R R A T A.

Preface, p. 3. l. 28, for revived, r. reviewed. p. 64. l. 22. After are
Sinners convinced by it, r. Yes. p. 13. l. 8. for Eye r. Eyes. p. 28.
l. 25. After Holy Ghost apply, r. it. p. 52. l. 17. for never, r. ever. p.
70. l. 29. for shoul. r. shoudl. p. 71. l. 14. for Disciples, r. Disciple.
l. 24. for clxv. r. cxlv. p. 74. l. 26. for Kindom, r. Kingdom. p. 77. l.
25. for That is, r. That it is.

A N

Alphabetical INDEX;

Wherein the Figures [with A before them] refer to the Answers in the CATECHISM; but the other to the foregoing EXPLICATION.

A

Acknowledged, 38.
Acquitted, 38.
Administer, 91.
To Adopt, 32.
Adoption, A. 34.
Aggravation, 83.
Amen, 107.
Annexed, 52.
Apprehension, 87.
Ascribing, 107.
Attributes, 54.

B

Baptism, A. 94.
Believers, 38.
Benefits, 32.
Benefits of Redemption, 85.
Benefits of the Covenant of Grace, A. 32.
Blessed, 38.
The Blessing of God, 104.
Blessing the Sabbath, 62.
Build them up, 89.

C

Carnal, 96.
Challenging, 62.
Charitable, 80.
Chastity, 71.
Chief End, 1.
Christ, 21.
Christ's Humiliation, A. 27.
Christ's Exaltation, A. 28.
The Offices of Christ, 23.

D

In the Name of Christ, 98.
Christian Sabbath, 59.
Commandments, 41.
Communicate, 85.
Communion with God, 192.
A Competent Portion, 104.
Conclusion, 107.
Confidence, 100.
Conformity to the Law, 14.
Conscience, 36.
Contentment, 80.
To convert Sinners, 89.
To convinc Sinners, 89.
To convince us, 31.
Corporal, 96.
Covenant of Grace, 20. 92.
New Covenant, 92.
Covenant of Life, &c. 12.
Coveting, 79.
Curse of God, 19.
The cursed Death of the Cross, 27.

D

Decrees of God, A. 7.
Descending from him by ordinary Generation, 16.
To die unto Sin, 35.
To discern the Lord's Body, 97.
Discontentment, 81.
Duty, 39.

E

Eat and drink Judgment, 97.
Effectual, 88.

Effectual



I N D E X.

Effectual Application of the Redemp-
tion of Christ, 29.
Effectual Calling, A. 31.
Egypt, 43.
Elected, 20.
God's Elect, 21.
Embrace Jesus Christ, 31.
Employment and Recreation, 60.
Entire, 50.
To Envy, 81.
Equals, 64.
Estate, 13.
Eternal, 4.
Eternity, 20.
To all Eternity, 38.
For Ever, 1.
Humiliation and Exaltation, A. 27, 28.
Execute, 8.
To Exercise, 60.

F
Faith, 30, A. 86. 90.
Faith in Jesus Christ, A. 86.
The Fall, 17.
To feed upon Christ by Faith, 97.
Male and Female, 10.
First Parents, 13.
Forbidden Fruit, 15.
For Ever, 1.
*Fore-ordained whatsoever comes
to pass*, 7.
Frame of Spirit, 80.
Freedom of their own Will, 13.
Free Grace, 33.

G
Glory, 37.
God, A. 4.
To glorify God, 1.
To enjoy God, 1.
God's Elect, 21.
Take God's Name in vain, 53.
Gospel, 20, 31.
As he is offered to us in the Gospel, 86.
Free Grace, 33.
Saving Grace, 86.
Graven Image, 49.
Guilt of *Adam's first Sin*, 18.
Not bold him Guiltless, 53.

H
Hallowed, 57, 101.
Henious, 83.
Honour, 64.
Honour thy Father and Mother, 63.

Neglecting the Honour, 65.
Egypt, the House of Bondage, 43.
Humiliation and Exaltation. A. 27,
28.

I
Jealous, 49.
Jesus, 21.
Image of God, 10, 35.
Images, 51.
Imputed to us, 33.
In the Name of Christ, 98.
Increase of Grace, 36.
Inferiors, 64.
Infinite, 4.
Ingrafting into Christ, 94.
Injurious, 78.

Inordinate Motions and Affections,
81.

Instituted, 92.
Intercession, 25.
Joy in the Holy Ghost, 36.
Eat and drink Judgment, 97.
Justification, A. 33.
To Justify, 32.

K
King, 26.
Kingdom of Grace, 102.
Kingdom of Glory, 102.
Satan's Kingdom, 102.
Tree of Knowledge, 12.

L
Moral Law, 40.
To live unto Righteousness, 33.
Lord, 44.
Lord's Supper, A. 96.
To be the Lord's, 94.
To love our Neighbour as ourselves, 42.

M
Maintaining and promoting of Truth
77.
Male and Female, 10.
Man, 1.
Whole Man, 35.
Means, 85. A. 88.
Outward Means, A. 88.
Mercy, 49.
Mercy of God in Christ, 87.
Miseries, 19.
Moral Law, 40.

N
Names of God, 54.
In the Name of Christ, 98.
Neglecting

I N D E X.

Neglecting the Honour, 65.
To love our Neighbour as ourselves, 42.
 New Covenant, 92.
 New Testament, 93.
 Not hold him Guiltless, 53.

O

Offices of Christ, 23.
 Old and new Testament, 2.
 Omission, 61.
 Ordinances, 50. A. 88.
 Original Righteousness, 18.
 Original Sin, 18.
 Outward Means, A. 88.

P

Partakers of his Body and Blood, 96.
 Perseverance, 36.
 Three Persons in the Godhead, 6.
 Petition, 101. and see A. 98.
A competent Portion, 104.
 Posterity, 16.
 Prayer, A. 98.
 Preface, 43.
 Prejudicial, 78.
 Preparation, 90.
 Priest, 25.
 Principally, 3.
 Profaning or abusing, 55.
 Prophet, 24.
 Propriety, 52.
 Prosperity, 66.
Works of Providence, A. 11.
 Pure, 50.

R

To reconcile, 25.
 Redeemer, 20.
 Redemption, 29.
 Renewing our Wills, 31.
 Repentance unto Life, 85, A. 87.
 Represented, 92.
The Resurrection, 37.
 Resurrection of Christ, 59.
To reveal, 24.
 Reverence and Confidence, 100.
 Reverend Use, 54.
 Rule, 2.

S

Sabbath-Day, 57.
Blessing the Sabbath, 62.
 Christian Sabbath, 56.
 Sacrament, A. 92.
A Sacrifice, 25.

Salvation, 20.
 Sanctification, A. 35.
 Sanctified, 60.
To Sanctify, 32.
 Saving Grace, 86.
 Satan's Kingdom, 102.
To satisfy divine Justice, 25.
 Scriptures, 2.
 Sealed, 92.
 Sense of Sin, 87.
 Sensible Signs, 92.
 Sin, A. 14.
 Sitting at the Right Hand of God, 23.
 Sovereignty, 52.

A Spirit, 4.
 Spiritual Nourishment and Growth
in Grace, 96.
Frame of Spirit, 80.
 Sum, 42.
 Summarily comprehended, 41.
 Superiors, 64.

T

Take God's Name in vain, 53.
 Temptation, 106,
New Testament, 93.
 Testimony, 107.
 Three Persons in the Godhead, 6.
 Titles of God, 54.
 Transgression of the Law, 14.
 Tree of Knowledge, 12.

V

Virtue, 91.
 Visible Church, 95.
 Unchaste, 72.
 Unjustly, 69.
 United to Christ, 37.
 Uniting us to Christ, 30.
 Unworthily, 97.

W

Whole Man, 35.
 Witness-bearing, 77.
The Word of his Power, 9:
 Works of Providence, A. 11.
 Works of Mercy, 60.
 Works of Necessity, 60.
To Worship God, 47.
 Worthily partake, 97.
 Worthy Receivers, 96.

Z

Zeal, 52.



F I N I S.